

The Inquirer.

A Religious, Political, and Literary Newspaper, and Record of Reberent Free Thought.

ESTABLISHED IN 1842.]

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[ONE PENNY.

The Inquirer.

ESTABLISHED 1842.

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NOTICE.

Next week's issue will contain special reports of the proceedings of the Triennial Conference. Orders should be sent early.

TOPICS AND EVENTS.

FROM BAD TO WORSE.

SUCH is Lord Kimberley's summing-up of the way things are going in the East. We might be suspicious if the evidence in support of this verdict came to us through one channel, or through the correspondents to journals of one political colour. But it is not so. On every hand we are assured that bungling is going on under the military and naval representatives of the Powers, treachery and lawlessness are characteristically marking the conduct of the Turks, and the Cretan insurgents are for the most part left unaware of any promise of autonomy. More troops are being sent to the support of the Admirals, who ask, on the other hand, that the Turkish troops shall be removed. The gloomiest forebodings are uttered as to war between Turkey and Greece, and the assertion is confidently made and repeated that Russia keeps intervening to prevent the opponents from coming to an agreement. A 'Concert' that includes that kind of music is one degree worse than the old isolation of the Powers.

'THE UNITARIAN LEVEL.'

DR. W. KENNEDY MOORE has taken up the task of exposing the unsoundness of the views expressed—or implied—in Dr. John Watson's book, 'The Mind of the Master.' In the course of a short time, apparently, the fate which has befallen so many of the more alert teachers in orthodox pulpits is to come upon 'Ian Maclaren.' What a book of life's ironies could be written as to the way in which persecution dogs the steps of leaders of thought! Dr. Moore is in deadly earnest. He quotes the Gospel sayings about giving up father and mother and brethren for the Gospel's sake, and is evidently of the type of man out of which the stern unbending Inquisitors were made in other days. The brunt of Dr. Watson's offending is that he leans towards Unitarianism. His learned critic has evidently made a study of Unitarian thought, though here, as often, we could wish the process had been more extended. He does us the credit of maintaining that 'Unitarianism has a theology of its own. It is not merely a string of doubts and denials, but a system of doctrines consistent throughout and opposed to evangelical doctrines at every distinctive point.' We accept that statement thankfully; but we cannot accept the 'concise' creed which he draws up for us, the principal defects in which are, precisely, an underestimate of the Divine agency in the salvation of the soul, and an underestimate of the nature of the soul and its relation to the Divine Being. Dr. Kennedy Moore has still to learn what we are and what we think. Meanwhile, we quote one more passage from his pamphlet, 'The Revealer and Redeemer,' which deals with this subject. He says: 'The decay of spiritual life in Protestant churches has usually been connected with the spread of Unitarian sentiments, either hidden or avowed; and it is one of the ominous symptoms of our own day that so much of that deadly leaven shows itself among the churches that still profess themselves evangelical.' Epithets apart, this remark is valuable testimony. But Mr. Hugh Price Hughes, of course, will not admit any such thing.

BEHIND THE SCENES.

EVERYTHING that goes on behind the scenes it would be neither edifying nor instructive to learn. But at a moment when the Evangelical brethren are shouldering us off as well as they can, it is interesting to know, as we do, what goes on behind that banner of orthodox unanimity. Leaving Dr. Kennedy Moore to speak in detail if he will, we venture to give a little peep into orthodox circles the other side the Atlantic. We ought to state that the notes we quote were not sent direct to us, but reach us through an English correspondent. The American writer is a Yale graduate of

high position. He complains of 'a lack of a strong intellectual comprehension of the Gospel'; but that may be interpreted variously. But when he says he was distinctly asked, as a candidate for a pulpit, to pledge himself not to 'come down heavy' on 'card-playing, etc.,' because 'card-players were quite thickly dispersed throughout the congregation,' and that he must not advocate Republican principles because the majority of the Committee were Democrats, variety of interpretation is impossible. But his worst complaint is of the degeneracy of the pulpit. 'The ministry,' he says, 'is fast degenerating, owing to the demand on the part of the churches and society for sensation-mongers and so forth. The consequence is that the churches will pay only for the man who can work "the sign." He believes the average of intellectual attainments of ministers in the body to which he belongs is 'not much beyond the grammar school stage.' We will not say which denomination this gentleman belongs to; but it is one that boasts no little culture in this country, and has had great influence in the States.

QUARANTANIA.

The Quarantania, or Kuruntul mountain, says Major Conder, has, from the twelfth century down, been shown as the place to which our Lord retired for the forty days of fasting in the desert. Near to it the Crusaders also looked for the 'exceeding high mountain,' whence the Tempter showed Our Lord 'all the kingdoms of the world and the glory of them' (Matt. iv. 8). Sæwulf tells us that the site of this mountain was three miles from Jericho. Fetellus places it north of that town, and two miles from Quarantania. The measurements bring us to the remarkable cone called 'Osh el Ghurâb, or Raven's Nest. The story is wonderfully illustrative of the simplicity of men's minds in the twelfth century, for the summit of the 'exceeding high mountain,' whence all the kingdoms of the world were to have been seen, is actually lower than the surface of the Mediterranean, and it is surrounded 'on every side by mountains more than double its height. This tradition is nevertheless still extant among the Bedawin. The valley which comes down from the side of the mountain is called 'the Ascension of Jesus,' and the name has, no doubt, its origin in the tradition that Our Lord was carried by Satan to this conspicuous summit. It can hardly then be doubted that mediæval monkish traditions still linger among the Arabs of the Jordan Valley. The Quarantania has always been a favourite retreat of the anchorites. A visit to the hermits' caverns is very interesting, but fatiguing; and Baedeker warns travellers that 'it should not be attempted by ladies, or persons liable to

dizziness. The caverns are reached by clambering upwards for twenty minutes over slabs of rocks.' In 1874 we found two Abyssinian hermits here, who, as the guides assured us, lived permanently in the caverns, and ate nothing but herbs. According to other accounts, they retire thither during Lent only. Their occupation consisted in reading Ethiopian Prayer-books. There is also an ancient little church here, hewn in the rock. Among the cliffs higher up, Tristram has discovered a number of other hermitages, some of which have been adorned with frescoes. These, however, are only accessible to practised climbers, provided with ropes. The hermitages on this mountain are of very ancient origin, the weird seclusion of the spot having attracted anchorites at a very early period. The name Quarantania was first applied to the hill in the time of the Crusaders. . . . The summit, which can only be reached from the west side (guide necessary), commands a noble prospect.

NOTES AND NEWS.

In consequence of the Conference report next week, we shall not be able to insert more than the briefest communications on other matters. Lengthy matters must be postponed.

Will any friend who has experience or personal knowledge of 'reformed public-houses,' such as have been suggested, in imitation of the Gothenberg system, or otherwise, kindly communicate with the Editor? The information will be treated as private if desired.

THE week's Obituary includes the names of Mr. F. W. Crossley, Manchester, philanthropist; Lady Fry, politician; Mr. W. Hunt, engineer; Rev. Dr. S. Simpson, librarian of St. Paul's; Dr. Hickman, surgeon; Hon. Bruce Hindle, C.J., Sierra Leone; Archbishop Plunket.

MR. F. C. CONYBEARE gives, in this month's *Expositor*, the first part of a translation (from the Armenian) of a 'Christian dialogue,' which he dates 'not many years after the destruction of Jerusalem in the year 135.' It discusses the incarnation of the Word or Wisdom of God.

'THE DIARIST' in the *Cornhill Magazine* for April makes a funny quotation from the catalogue of a Birmingham curiosity dealer. It runs: 'Clergymen.—A fine collection of 200 clergymen, consisting of Protestant ministers, Roman Catholics, Wesleyan Methodists, Unitarians, and Presbyterians. Nice clean lot, 5s.'

WE should like to commend to parents and teachers a tiny book, lately issued by the Rev. J. Page Hopps under the title, 'A Chain of Seven.' It sets forth what 'an old teacher' devised as an orderly series of great primary truths; and they linked themselves together into the following 'chain': God, Creation, Evolution, Man, Revelation, Duty, Salvation. Under each of these headings some very helpful teaching is given, and in our 'Quiet Hour' column we quote the greater part of the passage on 'Revelation.' We are quite sure that, in the hands of a helpful teacher, the children have here a great help. The pamphlet may be had of the author at a cheap rate for schools and classes.

A PERUSAL of the 'Authorised Daily Prayer Book of the United Hebrew Congregations of the British Empire' (which, with a translation indispensable to Gentile

readers, may be had of Wertheimer, Circus-place, London Wall), makes it clear why educated Jews are dissatisfied with the traditional usages, and often turn to Unitarian churches. Quaint and suggestive things abound, and the solid bulk of the liturgy is not only impressive and of universal interest and value, but interwoven with the whole are oddities and anachronisms which can but jar on sensitive and conscientious worshippers. For instance, in the order of Morning Service there is a quaint thanksgiving that God has 'given to the cock intelligence to distinguish both day and night,' followed by another that God has not made the worshipper a heathen, and yet another, for men only, which reads, 'Blessed art Thou, O Lord my God, King of the universe, who hast not made me a woman'!!

IN sending £500 for the Prince of Wales's Hospital Fund, Mr. F. B. Money Coutts offers some remarks on the general subject which will be warmly endorsed by many who cannot give their opinions such a substantial backing. He says he still thinks that hospitals should be supported by a rate. 'Hospitals are, of course, as much a public necessity as water or gas.' The doctors' objections could be met. 'But I fear there are other enemies to the scheme—the clergy. I fancy they regard it as a mode of doing away with a charity very beneficial to the charitable. They do not like to see any branch of the virtue of philanthropy abolished. Perhaps one of the greatest abuses we should see remedied under a system of State control would be the present crowding of these institutions into a few favoured or favourite localities. Another would be the suppression or reform of places now notoriously insufficient or badly managed; and, may I add, the inspection of private "institutions."'

WE like the *Spectator* for its incomparable skill in the role of candid friend. It is admirable on the Eastern question, and hardly less so on 'The Taxation of Clerical Incomes.' The doctor and solicitor are rated only on their house rent, we—say the parsons—on our tithe also. But, as the *Spectator* points out, that is because the doctor and solicitor are merely receivers of salary, while the parson, like the squire, is an owner of property, and is rated as such. Then, we are told, the parsons retort that 'the squire is not bound to do anything in return for his income, whereas they are'—which seems rather a dangerous Conservative argument. Certainly, as the *Spectator* goes on to show, if the tithe rate is to be removed, "no work no pay" will then be the rule for ecclesiastics as for other salaried posts.' Meanwhile we are glad to learn that 'nothing has more tried the fidelity of the rural clergy to the Unionist party' than the Agricultural Rating Act of last year. Possibly the farmers and landowners will feel similarly in regard to this year's Clerical Paupers (Schools) Relief Bill.

PALESTINE IN 1887.

NOTES BY A STUDENT.

JAFFA: The Jerusalem Hotel.—It is Sunday; so we have had worship in the Salon. To suit our mixed company, M—n (Independent) read the Prayer-Book Service—Order for Morning Prayer—up to a certain point; then S—y (American preacher), read the Scripture passages relating to Joppa, namely, those telling how Hiram,

King of Tyre, sent floats of cedar wood here for Solomon, and more was brought for the building of the second Temple; Jonah got on board a ship here, to flee to Tarshish; and Peter here received his vision of the clean and unclean beasts. Then several of us were called upon in succession to express the feeling which most impressed us in our situation, and after our voyages and travels. M—e (Campbellite) followed with prayer, and P—l (Presbyterian) gave the Benediction.

In the afternoon we all went to see the traditional house of Simon the Tanner, going up to the roof, of course, to realise Peter's position and outlook. The house and the tradition only date from the year 1654; but Mrs. T. wishes to believe that, although that may be true of the walls, the roof is that on which the apostle fell into a trance. The situation of the house would do, the view of the sea and the ships being suggestive of the Gentile nations, and the well in the little court may have served the tanner in his business. Next we attended a service in the Church, where a missionary of the Church Missionary Society officiated, and were interested in seeing Miss Arnott and the girls of her school, who looked intelligent and happy, and were so neatly and cleanly clad as to be a contrast to the people in the town.

The streets of Jaffa do not impress me well. Bazaars, workshops, markets, all remind me again of a dirty Houndsditch. But here, in the suburb where we are, is a German-American colony and a superior style of things. We went into an orange-grove close by. It is a pretty sight to see trees as thickly loaded with oranges as apple trees with apples in an English orchard; some of them are as large as cocoa-nuts, and they are sold at ten a penny. The Germans of this colony are of the sect of the "German Temple" from Wurtemberg, whose distinctive peculiarity appears to be that the Israel of God is to possess Palestine—not the Jews, for they are obstinate, but the Spiritual Israel. They came here to set the example of immigration, but they find that the time is not yet. Our landlord, Herr Hardegg, is one of them, and he says it will not be until social disorganisation in Europe leads people to look this way that the fulfilment will come.

In conversation I rather shocked M—n, by saying that Jonah was not swallowed by a whale, but that the Book of Jonah was a work of imagination, written with a moral purpose, the lesson being one which the Jews of that day greatly needed. He would rather believe the miracle occurred, if only because Christ refers to it as though he regarded it as true. But *Baedeker's Guide* itself would tell him that the same popular story recurs among other nations besides the Jews. It mentions also the story of Andromeda, who is said to have been chained to a prominent rock, out there to the south, to be devoured by the sea-monster, only that the hero Perseus came and delivered her. Our party, I think, have no idea of believing the Grecian story: they would say that *that* is a myth.

WE regret to learn that Earl Dysart, who is a member and a liberal supporter of our Richmond church, was thrown from his carriage the other day while driving from Ham, being cut and much shaken. It is to be earnestly hoped that his lordship, who so bravely sustains the burden of blindness, will suffer no permanent injury.

THE REV. JAMES HARWOOD IN INDIA.

BRAHMO PROBLEMS.

DEAR MR. EDITOR,—In my last letter I mentioned that endeavours were being made with the view of bringing into closer union the different branches of the Brahmo Somaj. Having been welcomed as a visitor by them all separately, I thought I might play the part of host to them collectively, or at least by representation. I therefore invited the recognised leaders of each of the four different parties to a friendly meal and conference, and asked each of them to bring with him a friend from his own section, whom he thought most suitable for the purpose. In advance I disclaimed any official character for our meeting, and stated that acceptance of the invitation committed no one to anything but a desire for unity, if it were practicable. At once the most cordial response was received from the representatives of the Adi Somaj, one section of the New Dispensation, and the Sadharan Somaj. No reply reached me from the 'Apostolic Durbar,' and its silence, I fear, admits of only one construction. Hitherto I had clung to the hope that its reported exclusiveness had been exaggerated, but after this there seems to be no chance of bringing it into line with the other branches.

Mr. Mozoomdar was away from Calcutta in consequence, I regret to say, of a breakdown in health, but he nominated an intimate friend to attend for him, and stated in advance his readiness to fall in with any measures which the meeting might recommend. We had a most interesting gathering at the India Club on February 26, and after an animated, but perfectly friendly, conversation, it was unanimously resolved that the following methods were both possible and desirable, and those present undertook to give effect to them as far as they were able.

(1) To hold occasional united religious services on 'family occasions' (an expression well understood here) in private houses and places other than the Mundirs.

(2) During the anniversary season to hold a united religious service in some neutral public building, conducted by representatives of the different sections.

(3) To diffuse a knowledge of Brahmo principles by means of public lectures.

This is by no means a showy programme, but as a beginning of happier relations it will serve even better than a more ambitious scheme on paper which went further than was warranted by the judgment and feelings of those directly concerned. I doubt not that when once our friends have gained, or rather recovered, the habit of united action, their hearts will warm to each other, and fresh openings for joint effort will be found. The mere fact of such a meeting being held was felt by those who attended to be in itself a real help towards unity. At present, indeed, only those who were present at the meeting are committed to this scheme; but as they are all men of recognised position and character, their recommendations will, doubtless, carry weight. A communication relating the circumstances of the meeting and its decision has been entered on the minutes of the representative committee that was appointed last year and reconstituted this year in connection with the Manchester College scholarship. It is hoped that this committee will take charge of the resolutions and give effect to them. The

way will be left open for the 'Apostolic Durbar' section to join, if it is willing to do so. I have reason to believe that important members of that section yearn for the unity which their leaders show no desire to promote. Be this as it may, the abstention of one section need not, and I think will no longer, prevent the other sections from making common cause on behalf of spiritual Theism against the superstitions of Hinduism on the one hand, and of orthodox—very orthodox—Christianity on the other.

Other matters are also occupying the attention of those who are interested in the Brahmo Somaj. There is the constitutional question, e.g. Keshub Chunder Sen was virtually an autocrat in the community. I do not use the word in an invidious sense; the circumstances of the case as well as his great force of character marked him out, not merely as *primus inter pares*, but as *facile princeps*. He had indeed his Council of Elders (the so-called Apostolic Durbar), and sometimes consulted the congregation, but in practice his will seems to have been law, both in Calcutta and the Mofussil, until the secession took place. Among those who adhered to his leadership, a difference of opinion arose at his death as to whether his family, according to Hindu and Mahomedan custom, or the Apostolic Durbar, should be regarded as his representatives in the New Dispensation. The Sadharan Somaj, on the other hand, having learned by experience the difficulties of autocracy, adopted the only other alternative to anarchy, and determined from the first on constitutional government.

Speaking generally, each congregation (in the Sadharan Somaj) manages its own internal affairs. As a rule there is no stated, regular, resident ministry, in our sense of the phrase. The services are conducted sometimes by resident laymen, sometimes by missionaries, who itinerate through the country under the direction of the central committee.

All Theists who give a subscription and make a general declaration of Theism may be members of Sadharan Somaj, and are eligible to serve on the *general committee*. This general court selects from its members an *executive committee*, the qualifications for which are that a member must reside in Calcutta (so as to secure continuity of attendance), and must be an *anusthanih* Brahmo. The meaning of this adjective is 'thorough-going,' and an *anusthanih* Brahmo is one who is not only a Theist but what we should call a Radical in certain social matters. He must not, e.g., touch wine, or go to theatres or races, or attend ceremonies (such as marriage) at which Hindu rites are performed. I have heard of official censures being proposed on persons who were present at an entertainment at which wine was drunk (though they did not partake), and of judgment being invited on a widower for marrying a widow who had a family.

Such cases illustrate the difference between the English and the Indian way of looking at matters. It is natural for an Englishman—certainly for an English Unitarian—to ask, 'What business has any committee to interfere with a man's private habits and relations? If he chooses to associate with people who are not total abstainers, or to marry a lady with children of her own, that is his own affair.' The difference in the point of view arises from the fact that the Brahmo Somaj, unlike our English churches, *directly* aims at social reform as well as religious worship and life. Mr. Sen withdrew from the Adi Somaj

because he could not induce the leaders of the latter to adopt his social programme, including the abolition of caste and child marriage, the marriage of widows and the elevation of woman. This programme, assisted, no doubt, by Mr. Sen's strong personality, has been productive of the most beneficial social results. There are most thrilling accounts of the way in which girls were saved from enforced marriages, and I have met a lady, whose guardian (her father being dead) was for compelling her to become the wife of a very much married man, who had married not only early but often. She loathed the thought of the union. By accident she had heard of the Brahmo Somaj; she made her escape and found refuge in the house of a well-known Brahmo in Calcutta, who, at the same time was making a home in his own family for five other girls under similar circumstances, at the risk, not only of legal proceedings, but of the most odious imputations. It is impossible to hear of such cases without feeling that the Brahmo Somaj has its roll of deeds of heroism and sacrifice, which is prophetic of noble services still to be rendered to India.

There are, however, those who are earnest at once in their Theism and their devotion to social reforms, but who think it is a mistake to *identify* the two movements and practically to say that a man cannot be an *anusthanih* Brahmo unless with his Theistic faith he combines some practical application of it in life. To take an example, which has come under my own notice, and which is not infrequent. Here is a man who was converted to Brahmoism after marriage. His wife and relatives are Hindoos. Under family pressure he consents to the marriage of his daughter as a child to a Hindoo. Idolatrous rites are observed at the ceremony. The man's position as a father and his duty as a consistent Brahmo conflict with each other. Shall he indulge the former? He cannot but be conscious of disapproval and a certain coldness on the part of his religious associates. If, on the other hand, he is true to religious principles he is involved in trouble with his nearest and dearest.

Such is the problem; different people will solve it differently. Perhaps no one solution would apply in every case. Again and again during my tour have I been reminded of St. Paul's wisdom in dealing with similar questions, and the most illuminating commentary on some passages in his letters I have found by comparing the position of the Brahmo converts from Hinduism with that of the Gentile converts to Christianity. The splendid, nay, audacious opportunism of such passages as 'I became all things to all men,' 'all things are lawful, but all things are not expedient'; the appeal for forbearance, 'We then that are strong ought to bear the infirmities of the weak,' these words are filled with a far deeper significance on realising, as I never could realise before, the conversion from one religion to another which not only affects the inner world of thought and feeling, but also the whole scheme of life and habit.

It is natural, of course, that *anusthanih* Brahmos should regard as a backslider, who weakens instead of helping their cause, the man who has been one of them and yet gives countenance to heathen rites. Where exactly the line should be drawn can only be decided by those who have a larger acquaintance with the facts than is possible to a casual visitor. But, for myself, I cannot doubt that the time must come—perhaps it

has come already — corresponding to that implied in the words of St. Paul (it is so natural to refer to him in this matter), 'The law was a schoolmaster to bring us unto Christ.' In other words, while it was natural, and even necessary, that Brahmoism, to begin with, should prescribe with some minuteness what a man may and may not do, I think it must, sooner or later, realise that the individual conscience, enlightened by religious teaching and influence, and helped rather than coerced by fellowship, is a safer guide in matters of personal conduct than the rules of a church administered by a committee. To judge by results alone, I think it will be found that the restraining and constraining effect of binding rules, in some cases, is more than neutralised by the loss in others, from the ranks of active Theists, of men who are still Theists, indeed, and yet feel themselves cut off from Theistic fellowship. I have no doubt there are many members of our English congregations who believe that it is the urgent duty of religious people to become teetotalers. But I should not know where to find half-a-dozen who would propose that none but total abstainers should be admitted to full membership in our churches. True, there is a wide difference in the circumstances of the two cases: whether it is sufficient to render necessary or desirable such different bases of religious union, I will leave your readers in England and India to decide. I say in India advisedly, for you, Mr. Editor, could not help being gratified by the assurances I receive, on many hands, of the valuable services rendered by THE INQUIRER. One of my interviewers in Calcutta, who feared that his supply was about to be cut off, declared that he could 'not live without it.' Having some connection with the press there, he often gets extracts from your journal inserted in one of the Indian papers. Thus is the seed sown broadcast, and no one knows what or when the full harvest shall be.

As an interesting side-light on the marriage question, I take the following from a Brahmo paper which has come into my hands since I began this letter. On inquiring, I find there is nothing unusual in the notice.

'Two Nayudar virgin widows, of moderate education and of good complexion, aged 13 and 16 years, are willing to marry Nayudar youths of good education, moral habits, and of steady character.

'Applications will be strictly kept private until the marriages are settled. Apply, etc.'

Yours, JAMES HARWOOD.

Madras, March 11.

P.S.—Lest I should forget, I had better say here that, not only at the meeting referred to above, but on numberless other occasions, I have been charged with expression of the deepest gratitude to the British and Foreign Unitarian Association, and to English Unitarians generally, for the valuable help and sympathy rendered to the Brahmo Somaj. J. H.

THE Manchester District Sunday School Association has just issued its annual number of 'Hymns and Choral Songs.' It is superfluous to praise this collection of music. We need only mark its appearance, and say its fourteen tunes bring the total issued by the Association to 314—a fact that speaks volumes for the constant diligence and enterprise of the publishers. It is to be had at Essex Hall for a penny.

LITERATURE.

ARTICLES IN THE REVIEWS.

THE most entertaining article in the *Nineteenth Century*, and one of the most encouraging, is Sir Algernon West's on 'Some changes in Social Life during the Queen's Reign.' It is full of matter, amusing or instructive, sometimes both, as when the differences in regard to drink, the position and occupations of women, and the improvement of young people are detailed. One feels a little afraid to believe that the moral and educational improvements have been so substantial as Sir Algernon reports; but, allowing for exaggeration, there is a great balance on the right side. Things are vastly better than when Victoria ascended the throne. Another article that will be read with much interest is Mr. A. N. Macfadyen's translation of Cæneas Sylvius's account of his election (as Pius II.) to the Papedom. The Duke of Argyll concludes his long essay on 'Mr. Herbert Spencer and Lord Salisbury on Evolution.' His Grace would have done better to have done less. There are excellent points in the essay, but the eloquent pen runs on and we are wearied. The political articles include two on 'The Integrity of the Ottoman Empire' as a 'Diplomatic Formula'; the writers being Sir Wemyss Reid and Dr. Guinness Rogers. The latter is noteworthy for a declaration that the Nonconformist divine does not count himself a follower of Sir William Harcourt. In an essay on 'The Ethics of Empire,' Mr. H. F. Wyatt reverts to the 'good old rule, the simple plan' of assuming that we are the heaven-sent inheritors of the earth, and that, seeing that everybody's grandfathers raided and seized the territory on which he lives, we have the right, if we have the might, to dispossess the grandson. The corollary to this code of ethics is, avowedly, that we should go on building ships of war and fitting ourselves in every way for the policy of grab.

The *Contemporary* is even less exhilarating this month than the Review just noticed. Three studies are presented—'Henry Drummond,' by Dr. Nicoll; 'Sienkiewicz,' the Polish novelist, by Mr. Gosse; and 'Johannes Scotus Erigena,' by Mr. W. Larminie. The lighter vein is represented by Mr. Phil Robinson's garden study, 'After the Famine.' When we turn to the political fare we are treated to one of Mr. Stead's silliest productions, a glorification of the German Emperor as 'The Lord Chief Justice of Europe,' of which the less said the better. Sir M. E. Grant Duff says forcibly all he can against the Greeks and the Cretans, and quietly gets over the defects of the Turks as best he can. There is a gleam of wise suggestion in Professor Dicey's article on 'A Common Citizenship for the English Race,' including, of course, the American Republic. Whether 'isopolity,' as he calls it, will ever come to be a realisation, or within a reasonable time, we will not prophesy; but it is good to ask 'why not?' and to proceed in the direction of removing the prejudices that oppose so desirable a consummation.

THE *Progressive Review* opens with a strong attack upon 'the Famine-Makers in India'; other current political topics being 'Mr. Rhodes as Capitalist Conspirator,' by Mr. Ford Ashton, and 'Great Britain and the European Concert,' by Mr. P. W. Clayden. There is another most interesting instalment of recollections of Walt Whit-

man, the period noticed being 1884, while Mr. Havelock Ellis urges the importance of a universal language, concluding that 'while English is an admirable literary language, and sufficiently concise for commercial purposes, it is by no means an adequate international tongue for purposes of oral speech, and, moreover, its exclusive use for this purpose would be a misfortune for the nations using it.' French, he thinks, would be the best oral language. There are suggestive papers on the innumerable blots and imperfections of our legal code, and 'Combination in Shopkeeping.' The editor answers the question, 'Is Democracy a Reality in the Europe of To-Day?' with a rather gloomy negative, backed by arguments of undeniable force. The expansion of empire and industry is the great anti-democratic force cited, and we are warned to prepare, 'not for the liberty dreamed of by the early democratic enthusiasts, but for a régime in which freedom shall be greatly restricted, in which Governments shall enjoy vast and comparatively unchecked and irresponsible power, in which there shall be a great aristocracy of officialism and militarism against the democratic masses and their representatives, who will become less and less important in reality, although the fact may for a long time be concealed from the people.'

SHORT NOTICES.

SIR LEWIS MORRIS has issued a volume of *Selections* from his works, and as the book represents his own choice, and comes to the public at a very moderate price, there is little doubt of its success as a publication. Lovers of modern poetry have doubtless made up their minds about Sir Lewis's work before this. It must be confessed that he has not won everybody's homage as a poet, but his prevailing temper and sentiments must command respect. There is a large number of readers to whom his works are very acceptable, especially religious-minded persons, with whom many of his pieces are favourites. He reminds us that it is twenty-five years since he first appeared as a poet in his 'Songs of Two Worlds.' He has written much since then, without, however (as it seems to us), reaching the first rank; though his knighthood shows that he is appreciated in high quarters. The book should certainly find its way to many a modest library. (Kegan Paul. Price 4s. 6d.).

THE *Charities Register and Digest*, which was formerly published every four years at half-a-guinea, is now issued at four shillings, and will appear annually. Although it chiefly—though by no means exclusively—refers to institutions in the metropolis, there is so much valuable legal and other information in the 'introduction' that all who are interested—and who is not?—in the administration of charity should have a copy. Ministers and missionaries, and others actively engaged in philanthropic work, will find the volume most valuable. It is a good sign of increasing interest in the work of social help and healing that has led to the change in price and time of publication. (Longmans, for the Charity Organisation Society).

BREAD FROM THE HOLY PLACE is a volume by M. A. Coleby, of extracts from devotional literature, arranged for perusal for each day in the year. The theological type is strictly Anglican, the tone devout, the compiler's sympathy with souls we judge, deep rather than broad. (Isbister. Price 5s.).

MR. MICHAEL MACDONAGH'S *Book of*

Parliament is a clever book on a fascinating subject. The author has had special opportunities of studying the ways of legislators, and has evidently spared no pains to make his book trustworthy as well as interesting. We have read it with pleasure and profit. (Isbister. Price 6s.).

UNDER the title of *Our Sacred Books*, Mr. A. S. Cantlay (member of the Society of Biblical Archaeology) has issued a little book which sums up a great deal of information and research. The special feature of the work is its references to archeological discovery, which should go far to correct the notion, somehow prevailing, that the traditional view of the Scriptures has been established by recently found monumental inscriptions. Mr. Cantlay has spared no pains to bring together the opinions of former days, as represented by leading commentators, and to compare them with the decisions of modern critics. The state of the case as regards the Hebrew text, its frequent uncertainty, and its certain corruptions, is fully set out; and the book, as a whole, is a healthful stimulus to inquiry. The lists of the various 'Canons' of the Old Testament (which is alone dealt with in this part of the work) are given with useful notes. (Neville Beeman, Salisbury-square. Price 2s. 6d.).

THERE is a strong hand to be felt in the volume, *Danton and other Verse*, by A. H. Beesly. The author is not only expert as a writer, but bold as a thinker, and though we may differ from his estimate of Danton, his presentment stirs us to thought and wakens sympathy and pity. We have not read so virile a modern poem for a good while. (Longmans. Price 4s. 6d.).

MR. WILLIAM HALL, M.A., has made a careful study of Hebrew themes for his volume, *The Victory of Defeat and other Poems*, but there is a sameness of diction which makes the book rather heavy reading. The sentiments are lofty, and, in general, worthily expressed. (Sonnenschein. Price 4s. 6d. net).

MESSRS. CONSTABLE have issued the first volume of a reprint of Spenser's *Faerie Queene*, containing Book I. It is edited by Kate M. Warren, who appears to have collated the oldest editions with care, and whose glossary and notes will be found very helpful by beginners. We hope the work will proceed. Such an edition was badly wanted. (Price 1s. 6d. net).

Jennifred and other Verses is a volume by a Devon poet, Mr. S. G. Green, who, to the love of his lovely county, adds a taste for musical utterance tempered by a homely humour. In other words, he both sings well and says well. His volume stands out considerably above the crowd of verse-books. (Elliot Stock. Price 5s.).

WE have found nothing remarkable in *The Huid's Homeland*, another book of verses, by a New Zealand author. (Same publisher and price).

DR. LUHN'S travel-book, *How to Visit the Mediterranean*, deserves commendation. The chief places of interest are marked out, and valuable notes given; the Holy Land section is particularly good. The maps are clear. (Marshall & Co. Price 10s.).

DR. CUNNINGHAM GEIKIE has concluded his series of 'Hours with the Bible,' his last volume dealing with *St. Peter to Revelation*. The series is a monument of industry, but that it leaves something to be desired is evident from the fact that 'Second Peter' is accepted as genuine. Of course the interpretations are orthodox. (Longmans. Price 6s.).

THE Rev. J. Page Hopps has just re-issued (third edition) his extremely suggestive essay, 'A Scientific Basis of Belief in a Future Life.' The importance of the theme cannot be overrated, and few writers have the courage, fewer still the skill, to deal with it as directly and as thoroughly as Mr. Hopps does. For our part we hold the belief in a future life to be without equal amongst religious doctrines in its effect upon the life that now is; and we cordially thank Mr. Hopps for these lucid and stimulating pages. (Williams & Norgate. Price 6d.).

PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, etc., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

Annual Charities Register and Digest, 1897. 4s. (Longmans).

The Night of the Gods. By John O'Neill. 2 vols. (David Nutt).

Stray Thoughts for Mothers and Teachers. By Lucy Soulsby. 2s. 6d. (Longmans).

Laws of Eternal Life. By Stewart D. Headlam. 1s. (W. Reeves).

Selections from the Works of Sir Lewis Morris. 4s. 6d. (Kegan Paul).

On the Gogmagogs. By Alice Dumillo. 1s. (Fisher Unwin).

The Nicene Creed in a Novelette. By Walter Lloyd. 1d. (Philip Green).

A Unitarian's Answer to the Claims of Roman Catholicism. By Brooke Herford. 2d. (Philip Green).

Addresses and Illustrative Stories. Selected by Julie Rawlings. 1s. 6d. (S.S.A.).

The Huid's Homeland and Other Verses. By Roslyn. 5s. (Elliot Stock).

Jennifred and Other Verses. By S. G. Green. 5s. (Elliot Stock).

Pseudo-Philosophy. By H. M. Cecil. 10s. (University Press).

A Scientific Basis of a Belief in a Future Life. By J. Page Hopps. 6d. (Williams & Norgate).

English Illustrated, Woman at Home, Young Days, Nineteenth Century, New Century, St. Nicholas, Century, Contemporary, Expositor, Macmillan's, Travel, Cornhill, Magazine of Art, Family Magazine, Good Words, Sunday Magazine, Progressive Review.

SLY'S IMPROVED PATENT TRUSS.—(44 prize medals, diplomas, and royal appointments awarded.) Experience shows that the old-fashioned steel-spring trusses necessarily press upon and often disease parts of the body before were in a perfectly healthy condition. To those suffering from rupture any invention that gives positive relief is a real blessing. The following valuable testimonials prove the worth of our 'Special Patent Truss.' Sir B. Ward Richardson, the eminent physician, writing to the 'Medical Guardian,' says:—'Sly's truss is one which I should advise patients to try. It is one that is more comfortable to wear, always adapts itself to the every movement of the body, and can be worn with every degree of comfort. It will in all cases be found effectual.' In the following the names are not given for obvious reasons—the originals can be seen on application:—'After wearing your truss for six months the hernia failed to appear on standing up without the Truss, even coughed.—M.D.' 'Your Truss is more curative than any I know.—M.D.' 'Truss answers admirably; is a great improvement on the old patterns.—M.R.C.S.' 'I must congratulate you on your success; your specialite alone will be recommended by me.—M.D.' It was worn and recommended by Sir Andrew Clark (late president of the Royal College of Physicians), and is simple, rapid, and effective. 44 prize medals, diplomas, and royal appointments awarded. Particulars and prices of Sly Bros., Oxford.

A JAUNT TO CORNWALL.

THE lengthening days and brightening sun of the early spring bring to us many pleasant reminiscences of places we have visited, and happy hours we have spent in bygone days amid the solitudes and beauties of nature. They also inspire us anew with the desire to draw aside for a little while from the beaten track of daily toil and care, and gain fresh strength and cheer on the mountain slope, or by the sea shore.

In the early days of March we left home for a short tour in Cornwall. Travelling by the Great-Western, we passed through the quaint city of Shrewsbury, so beautifully situated on the Severn, and famous as the birth-place of Charles Darwin, through romantic Church Stretton, quiet and dignified Hereford with its interesting Cathedral and liberal and manly Bishop, and *via* the Severn Tunnel to Bristol. Halting a few minutes at Taunton, we were pleased to see the Rev. J. Worthington, B.A., who, aware of our passing through Taunton by this train, had come to the station purposely that we might have the pleasure of a chat, and shake hands. We were glad to see him looking so well, and still retaining an interest in the members of his old flock at Bank-street, Bolton. At Exeter we halted for the night, and next morning spent two hours in visiting the Cathedral, and in rambling through the main streets of this interesting old city. Then we continued our journey *via* Dawlish, Totnes, with its fine church tower, Plymouth to Menheniot, a way-side station near to Liskard. Here we left the train, and, in a 'rustic' bus, which was more like a carrier's van, drove to Looe, a distance of seven miles.

It was a truly rural lane, which eventually led along the side of a narrow valley down which the River Looe found its way to the sea. Here we soon traced evidences of a milder climate. The cattle grazed in the fields. Large numbers of tiny lambs frisked about after their mothers, and the hedge-rows were spangled with the beautiful primrose, always a welcome harbinger of Spring. Looe consists of two small towns, East and West Looe, situated on opposite sides of a narrow estuary which, for two miles, is tidal, and containing between them a population of 3000. The old parts of the two towns are very congested, with narrow streets, houses in all kinds of odd corners and out-of-the-way places, and sanitary arrangements not of the most modern description. Modern villas are being erected in the neighbourhood, and in West Looe, opposite the sea, with a magnificent view, a new district is being opened out. Already several large lodging-houses are erected, and the site for a new hotel is selected. The present hotel accommodation is but indifferent. It may suffice for those who, for two or three nights, are content with good plain fare, hospitably served in rough-and-ready fashion, but not for those who desire sumptuous fare, and are accustomed to dress for evening dinner. The harbour is a busy one, and in the 'good old times' Looe was a place of some importance. Previous to the Reform Bill of 1832, East and West Looe each returned two members of Parliament, so I doubt not a single vote would command a high price in the electoral market.

The hilly sides of the estuary are so well protected from strong gales that the climate is very mild. We saw white arabis, blue alyssum, veronicas, and laurustinus in flower, while the myrtle and camellia are planted in the open, and attain a considerable size

and bloom. The view up the estuary from the entrance of the harbour is very pretty. In the foreground the head-lands, with fertile slopes which guard its entrance, then the two towns whose houses seem huddled together, a large stone bridge of many arches which connects them, and in the background gently sloping hills, whose sides are lined with plantations of oaks and firs. The parish church of St. Martin is nearly two miles from the town, on the high slope of a fertile combe. It is an interesting old building, with substantial square tower, and from its yard an extensive view is obtained of a rich and varied country. We had not been in Looe more than an hour when we saw a largely-attended funeral pass our hotel on the way to this church, some mourners walking, others in carriages of various kinds, reminding us man is but mortal all the world over, and that here we have no continuing city. It was a beautifully fine sunny Sunday we spent at Looe. In the morning we squatted on the sea shore outside the harbour mouth, and watched the sea playing gently at our feet as a little child. In the afternoon we drove to Polperro, a little fishing village five miles distant. Among all the places I have seen, it is unique. Built on the slopes of a small steep ravine, the streets are so narrow you cannot possibly drive down, but have to alight at the entrance to the village. The houses, very small, are planted in all kinds of curious corners. We were particularly struck with the large number of children everywhere, far more than these simple fisher folk can bring up comfortably. In this narrow sea gully are crowded together 1150 people, and we could not but think that here was scope for the eloquence of a friend who is a strong advocate of the Malthusian theory. Yet in spite of all their disadvantages the people looked happy and contented. This little harbour finds safe anchorage for small sea-tossed vessels, and we counted upwards of 50 which had dropped anchor for the Sunday's rest.

We next moved onwards to Fowey. It is a characteristic little Cornish town of 2000 people, situated on the right side of an estuary, running up from the sea, into which the River Fowey discharges itself. It is difficult to speak too highly of this place, and doubtless there is a great future before it. The Fowey Hotel is clean, most comfortable, and well constructed; the cooking good, and the management everything that can be desired; it is lighted throughout by electricity. It is beautifully situated in a sheltered position on high ground, and from its windows you have a most extensive view of the sea, the harbour, the estuary, and the surrounding country. The town, especially the old portion, has narrow winding streets, uphill and down, odd corners, curious old houses; but there is a newer portion on higher ground, consisting of well-built residential and lodging houses. The church is a fine building, internally and externally, of the fifteenth century. Here, as elsewhere, there are any number of chapels. It is not unusual, in a small village, to find four or five Orthodox Dissenting Chapels. This is a great waste of strength, for they are all orthodox, believing in the same Trinity, Original Sin, Atonement, Deity of Christ; the same scheme of salvation. All of them are quite sure that Unitarians are not fit to be admitted as members, either of the local or national Free Church Councils, although Dr. Martineau may be canonised by them as a saint. At one time Fowey was amongst the first sea ports of the kingdom. It

sent vessels to the Crusades and to the projected blockade of Calais in the reign of Edward III. it contributed forty-seven vessels and eight hundred men. There are many national features of great interest and beauty in and around Fowey. The coast scenery around the entrance to the estuary is of the most bold and rocky description. The entrance to the estuary is not very wide, but it opens out into a harbour of great size, in which hundreds of vessels can safely anchor, and in summer it is a busy scene, not only to see the vessels laden with merchandise pass to and fro, but also innumerable yachts. Across the estuary, from Fowey, is the village of Polruan. A pathetic interest surrounds this place, for it is inhabited solely by sailors and their families, and we were told that there is scarcely a house without its vacant chair, caused by the loss of some dear one at sea, and generally the father or eldest son. The main arm of the estuary runs up almost to Loswithiel, but on the right side are three branches or creeks, one to Pont, another to St. Veep, and a third to Lerryn. It is a perpetual delight to row up these, and the scenery is of the most beautiful and pleasing nature. We had, as our pioneer, a most interesting and intelligent man, who in the course of his life had saved sixteen lives from drowning. Two miles up the estuary, on the left, is the little village of Golant, in a sheltered nook amid orchards, with its picturesque old church on the heights above, and still further on the right side the village and church of St. Winnow. It is a bracing and interesting walk to Gribbin Head, a bold headland three miles out, on whose summit is an obelisk for the guidance of mariners. On a height, nearer Fowey, is the mausoleum of the Rashleigh Family, the ground of which has been consecrated. It is a pleasing excursion to go by rail to the little town of Loswithiel. The line skirts the estuary the whole way, and you have a perfect view of the pretty scenery. This town of 1500 people is most pleasantly situated in a fertile valley, surrounded by green clad slopes. It has a fine old church with well proportioned spire. Beyond the town, one and a half miles, are the ruins of Restormel Castle, a picturesque ivy-clad ruin on an eminence, built in the reign of Henry III. The walk from here to Fowey was full of interest, but the roads were indescribable. A native told me I should find them a 'a little mucky,' but this does not describe their condition, for it was like walking in putty and water. Another interesting ramble is to Lanteglos Church, the oldest church in Cornwall, situated in a picturesque and secluded spot. We were loth to leave Fowey, our stay there had been so pleasant.

We then proceeded to New Quay, a rising watering place on the west coast—my third visit at intervals of years. I have been amazed with the progress I have noticed each time. From a small hamlet, with two country inns, it has developed into a town of over 2000 inhabitants, with rows and terraces of lodging houses, a large and most comfortable hotel in a magnificent position, and several smaller ones. Nor is this to be wondered at when we take into account the number and variety of its charms. It is open to the full sweep of the Atlantic, and it is said that if a line were stretched from it across the ocean it would touch at St. John's, Newfoundland. At all times there are a fine sea and bracing air, and in seasons of high wind it is very rough. Only the week previous to our visit a vessel

had been wrecked within two miles of the shore and the entire crew of twenty-five drowned. The coast for many miles is broken up into numerous little bays by various headlands, and there is a charming combination of rocks, caves, and sand. Several interesting excursions may be made. One to Bedruthan Steps, a drive of nine miles. Here, in a secluded bay, enormous masses of rock stand out in the sea and assume fantastic shapes. One is known as Queen Bess, from a supposed resemblance to that Queen. I know not whether it is best to visit this place at low or high water. In the former case you can descend to the shore and visit some interesting caves, but in the latter it is awe-inspiring to see the pitiless waves dash against the rocks. Another excursion is by St. Columb Minor through the vale of Lanhorne to Mawjan. This is a pretty village situated in a secluded and well wooded glen which in summer must look lovely. There is a well preserved old church with an interesting grave-yard. Another excursion is to the village of Crantock. To reach this you have to row across the estuary of the Gannel, or if it be low water you can cross it by a foot bridge consisting of planks. This village is in a sheltered nook above the Gannel estuary. Its chief attraction is a very old church. It being Lent I found there was evening service at five, with a congregation composed of two women. The clergyman tolled the bell for service, then robed himself, and brought a lighted taper out of the vestry with which he lighted two candles on the altar, then having blown out the taper began to read evening prayers. There are other excursions which can be taken by those who have time. But the great charms of the place are the numerous little bays with their beautiful sand and interesting caverns, and the walks to the various headlands—East Pentire, with its fine views; Trevelga Head, with its blowhole and caverns, and curious rock formation, Towan Head, with its Coast Guard signal, a ceaseless source of interest. Here I saw one of the most glorious sunsets I have ever seen. On the extremity of this headland we spent a Sunday morning with the murmur of the waves as our organist and the sweet carol of the lark and the weird cry of the gull as our choristers. It was with feelings of regret we left New Quay. It had been a restful time to us. Its bracing air and walks were a tonic to us more powerful and palatable than doctors' medicine, and the murmur of the waves, last thing at night and first thing in the mornings, was almost as sacred as the morning and evening hymns, for they reminded us of Him whose goodness these hymns glorify.

From New Quay we went by 'bus to Truro, a distance of fourteen miles through a lovely country. It was market day and we saw the city to the best advantage. The Cathedral, the scene of the first bishopric of the late Archbishop Benson, is only partially built, the nave being still wanting, but arrangements are being made to build this next year. We were fortunate in being able to visit a good Daffodil Show. What interested us much was the collection of country omnibuses from every village for miles around. We were told there were fifty. From Truro we sailed down the river Fal to Falmouth, a distance of eleven miles. It is difficult to exaggerate the beauty and interest of this sail, the winding river and estuary, the sloping banks now clothed with plantations, then meadows of richest

green, and large houses here and there. Then, as you emerge into Falmouth Harbour, so large with its innumerable vessels at anchorage, your astonishment is great. I consider this sail far prettier than the river Dart, and then there is the magnificent harbour at its termination. Of Falmouth I need not speak at length, because it is more widely known than some of the places of which I have written. Its situation on the shore of the splendid harbour and behind the sheltering headland of Pendennis is most picturesque. It is a scene full of interest to see this harbour with vessels of all nations at anchor and steamers and rowing boats constantly passing to and fro. Then there are innumerable excursions by steamer, and walks and drives. Of the former that to St. Mawes and Porthcui is most interesting, also the walks round Pendennis Headland, and along the sea front to Penance Head. There are beautiful drives to Myler, to Helford, to Mawnan, and walks to St. Just, and to St. Anthony's Church and Lighthouse. But the gem of all was a visit to Pengerrick, the residence of Miss Fox, a descendent of the famous George Fox,—an old fashioned house covered with creepers, situated in a sheltered little valley that runs down to the sea; it is a paradise of fertility. We saw an araucaria, forty feet high, perfect to the ground, also Irish yews, cypress, cupressus each thirty feet high, bamboo and camphor trees, camellias and magnolias full of flower, also a mimosa tree thirty feet high, whose top was full of bloom. It was an intense pleasure to see such a fertile garden. I was more impressed with the beauty and varied interest of Falmouth this visit than ever.

From Falmouth we turned our faces homewards to battle once more with the common toils and cares of daily life. But we carried with us many happy memories of the pleasant days we had spent and beautiful scenery we had seen in this remote county of Cornwall, so full of historic interest and of legend, while the strong and invigorating air we had breathed, so full of ozone, will be an inspiration and a source of strength to us in coming days. And if gazing on the beauties of nature leads us into the presence of the Most High, then indeed should we have been very near to Him, and touched as it were the hem of His garment. For, to the soul responsive to surrounding influences, the wonders and beauties of nature are amongst the surest avenues to the presence chamber of the Most High.

FRANK TAYLOR.

THE 'FREE CHURCH COUNCILS' QUESTION.

IN reply to our request for information as to cases in which our own churches have been included in the local Free Church Councils, we have received communications from various places, which show that there is by no means unanimity among our fellow-Nonconformists in regarding any religious co-operation with us as impossible:—

Horwich and District 'Nonconformist Council.'—Unitarians have been included from the beginning in May, 1896.

Newport, I.W.—A 'Nonconformist Association' was established in 1890, and did good work up to 1894. In 1894 the 'Hampshire Federation of Free Churches,' deciding to establish a branch in Newport, and intimating that this could not be done unless Unitarians were excluded, the 'Nonconformist Association,' feeling that there was not scope for two associations, summoned a meeting of its members, and formally dissolved. The Congregationalists, how-

ever, refused to join any new association which would not admit Unitarians.

Stourbridge.—Local 'Evangelical Council' established about three years ago, with a clause that every member be permitted to interpret the term 'Evangelical' in his own way. The Presbyterian (Unitarian) Chapel has been affiliated with this Council from the beginning. Recently, however, the Council has been desiring to join the Birmingham and Midland Union of Free Churches for the sake of obtaining certain advantages—free lectures, literature, etc.; but on applying for affiliation was met with the condition that only by excluding Unitarians from membership could the Stourbridge Council be accepted. Upon this a special meeting of the Council was called, and, after a long discussion, it was voted (amid many expressions of regret at the enforced withdrawal of the Presbyterian Chapel) to join the Federation. 'We are thus shut out,' writes our informant, 'not by a local illiberal spirit, but a manifestation thereof in a larger provincial body.'

Darlington.—'Nonconformist Council'; Unitarians are included. When the question of being thus cut off from the Central Council came up, first the Executive and then the local Council decided still to go on with Unitarians.

Dover.—'The Nonconformists informally called a council last year, to hold a public meeting in favour of a School Board for Dover. Our minister and several other Unitarians were invited.' After this movement, 'this council was dissolved, and a council of the Evangelical Free Churches was formed, one of our members, Mr. E. Chitty, being elected as a delegate. The Baptist Church threatened to withdraw if he were admitted, and, as our minister was excluded, resigned his position May 7, 1896.' Reason assigned, that the Rev. H. Price Hughes had advised them not to admit Unitarians.

Bury.—In Feb. 1895 there was a meeting of the orthodox Nonconformist ministers, to consider the desirability of joining the Evangelical Free Church Union; but eventually it was resolved to form a Nonconformist Council, consisting of the minister and two laymen from every Nonconformist chapel in the town. Only one congregation (Wesleyan) has broken away from this. 'The United Methodist Free Churches' are most friendly.

Nottingham.—The Unitarians were not at first excluded from 'the Free Church Council'; but, soon after the meeting of the National Congress at Nottingham, it adopted the title 'Evangelical' with the distinct object of excluding them. 'This course was not adopted, however, without a strong protest within the council itself.'

Doncaster.—'About four years ago we were asked to join the Council then being formed here.' After some correspondence, and the assurance that Unitarians would be as welcome as any others, and that all would be on equal terms, the Unitarians joined. Later came up the question of sending representatives to the central conference of the 'Evangelical' Free Churches. Then the Unitarians were asked to withdraw! They reminded the Council of the conditions on which they had entered, and threw the responsibility of action on the Council. After some time, came a letter saying that it had been decided that Unitarians could no longer be members.

Burnley.—Unitarians are included in the local Nonconformist Council, and this inclusion has been recently re-affirmed in face of the fact that this would prevent their being recognised by the National Council.

Carlisle.—A Nonconformist Council was started about three years ago, set in motion by a leading Congregationalist minister, and including Unitarians. It was not very strong, and after a time adjourned *sine die*. Last September a meeting was held, at which the Unitarian minister was not able to be present, being absent from the city; and on his return he found a new 'Evangelical Free Church Council' had been started after a public meeting with addresses from Rev. Hugh Price Hughes and Dr. C. A. Berry.

Preston.—The Council here includes Unitarians with other Nonconformists.

THE QUIET HOUR.

SOL ANIMI.

For ever shines the orb that rules the day,
And cheers it, too, with beams of glory bright;
For ever has it shone by its own light,
And shine it will to bless the world away.

It rose for man at first the earth above,
And none it ever left without its boon;
God's gift it was to reach to every one,
A sign that He is light and He is love.

And Thou, O Father, art the soul's true Sun,
That shines for each a self-revealing ray;
That shone for all within their own past day;

And Thou wilt be our Light till life be done.

JAMES W. BRAITHWAITE.

REVELATION.

MANKIND, then, must be very dear to God. So far as we can see, it is His highest work, imperfect still, but very wonderful when we contrast it with that from which it came. Through perhaps millions of years, man has been waited for; slowly, very slowly, he went through all the hard and pathetic stages, and, at last, climbed up to what he is. And now he knows the great Creator, loves Him, and says,—'My Father who art in heaven'!

To this child, then, God speaks: and this child He will help. He is still creating him, and will not let him go. There are some, indeed, who say that God has spoken only in the Bible, or that He speaks now only through His church and His priests. Ah! but they do not understand! God has never ceased to speak. He has been working, He always did work, as we have seen, by His slowly but surely working laws; and every tiniest advance of everything is the answer to His call. To the first creature which took just the first steps from the mere animal, He spoke. It was His breath of life that made the difference: and that is the true and only way in which God 'breathed into man the breath of life,' so that he became 'a living soul.' It was He who drew aside that chosen one, and led him a little way out of darkness 'into His marvellous light.' He was by when the first savage man saw that the sky was beautiful, when he first heard with joy the song of a bird, when he chipped his first flint tool, and tried to make something for use or beauty. It was the Great Spirit who whispered, 'Listen! see!' And all the thoughts and loves and longings and struggles of men and women ever since have been the answers to God's secret calls—the throb of the human tide obeying the mighty attraction of His presence.

J. PAGE HOPPS.

PRAYER.

O God, the fount of all blessings, healer of all sorrows, inspirer of all truth, hal-
lowed be Thy name! Day by day, through all our years, Thou hast gently led us, through fears and dangers and temptations. Still to Thy fatherly guidance we commit ourselves. When we speak, open Thou our lips, that we may show forth Thy praise. When we put our hands to labour, mercifully assist us and harmonise our working with Thy will. And may the mind that was in Christ dwell so richly and so continually in us that we, following him daily, may in all things glorify Thee, and be found worthy to be joint heirs with him of the heavenly life, through Thy love eternal.—
AMEN.

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LONDON, APRIL 3, 1897.

PUBLIC QUESTIONS AT THE CONFERENCE.

No one wishes to see the Triennial Conference turned from its main business into the dangerous ground of political debate. But there were, at least, two questions, in the present grave juncture in public affairs, which conveners and Conference alike were bound to face, however else they might be pre-occupied. A moment when the air is full of gloomy prophecies as to our industrial future has been chosen by the present Government as a fit time to aim a disastrous blow at the system of elementary education on which (to regard it in only one aspect) that industrial future depends. A moment when Europe rings with the sounds and the rumours of war has been chosen by the plutocratic Senate of an Anglo-Saxon Republic for the destruction of the one road out of brute strife into peace and common-sense in international relations. Education and Arbitration had to be discussed; any great religious Congress to-day which had no message on two such subjects would surely be in an advanced state of decay. Whether any other public question—our duty towards India, for instance—might have been profitably introduced for consideration, we do not pretend to say; but it is evidently better to deal adequately with two than superficially with a larger number of topics. We look for a strong pronouncement on the scandalous measure which reached the House of Lords on Tuesday night, and at once passed its second reading. It is difficult, if not impossible, to represent in its fulness the manifold meanness of this Bill of many nick-names. The priests have got their dole, with a vengeance, and the clerical voters

their bribe. In the whole history of pauperising legislation there is probably no more flagrant and impudent case of robbing the mass of the people for the benefit of the dependents of a privileged class. Not only are religious liberals to be taxed more and more highly for the propagation of what they hold to be superstition, but the citizen schools, built and maintained at so great a cost of skill and labour and money are to be gradually undermined, preparatory to their capture by the diocesan association. The means by which the Bill has been forced through the House of Commons, the reservation of the power of amendment to 'another place' where only fifteen opponents could be mustered on Tuesday, the constant use of the closure, the unfortunate action of the Irishmen, Mr. BALFOUR's pettishness—these incidents have, we may hope, served to rouse the country to some sense of the mischief which is brewing. Not content with these substantial injuries, some partizans of the Government are now loudly arguing that the Opposition should have at once bowed to the will of the majority, a few going so far as to assert that what has happened over the Education Bill will happen more and more frequently in Parliament: 'the deliberative function of the Cabinet will be more and more, and the deliberative function of the House of Commons less and less, in the process of legislation.' Into this new and ominous political heresy we cannot enter here. But it should be realised that a Parliamentary majority, returned for the most part on quite other questions, is forcing on a social and religious injustice by a revolutionary breach of Parliamentary usages. We hope a great voice of protest will go up at Sheffield, not only against the substance of the transaction, but also against the methods which have turned a people's parliament into a mere consultative committee of Convocation.

The delegates may congratulate themselves on having an opportunity of rallying to the support of a member of our household of faith who is one of the foremost spokesmen of the cause of international arbitration. Mr. HODGSON PRATT has given his life to this work, as others among us have given theirs to the ministry, to education, to science, or to the routine of social regeneration. It is to be hoped that there will be a large gathering to encourage him and echo the private gratitude of millions of people in this day of disappointment. Mr. PRATT has recently visited the United States, and his view of the virtual destruction of the Treaty by the Senate will be of the utmost interest. We confess we cannot ourselves share some of the optimistic ideas on this question which are now afloat. It seems to us that there is already a drop from the high and steady level of sentiment which had been reached in this country, and there may be a more far-reaching reaction. The *Spectator*, a serious journal pretending to a distinctly religious inspiration, argued last week that the American failure was 'not of great im-

portance,' and went on to propound this extraordinary proposition,—

The right of appealing to a Law Court never yet prevented two butcher-boys from resorting to fisticuffs, and nations as yet have hardly passed that stage. *The best Treaty of Arbitration is an irresistible Fleet.*

Could two perverser sentences be imagined? The fact that law-courts do not render absolutely impossible a resort to fisticuffs has never before, so far as we know, been quoted to their depreciation as a foundation-stone of every civilised State. Granted that Tolstoyism is impossible: are we, therefore, to make no progress, except that of the crab, backwards? The decline of fisticuffs (outside the gymnasium) has followed steadily upon the constitution of law courts and the disarmament of the private citizen. But—strange phenomenon!—men who would never think of putting on revolvers and chain-mail when they go to Paris, or the Rhine, or Moscow, are quite ready to play the *agent provocateur* when they come home again, not having yet learned to apply in the public sphere the virtues they have learned in private life. Happily an 'irresistible fleet' is an impossible delusion. We say 'happily' because it is bad enough to have to stand by idle and watch the nefarious proceedings of the allied fleets now blockading Crete; what would happen if any one member of the 'Concert' were 'irresistible' it is impossible to say, but it would probably be something very bad indeed. England is no doubt the most disinterested of the Powers, and her fleet is as nearly 'irresistible' as any fleet ever will be; yet what Englishman does not regard with bitter shame the sort of 'arbitration' now being dealt out by the British Admiral 'to the strains of the Hamidieh hymn played 'by the Highlanders' band'? The last disgraceful use of the forces on which the British democracy spends 45 millions sterling a year is to lead an illegal blockade, to shell Christians fighting for freedom, to patch up the tattered banner of Turkish 'integrity,' and generally to do the dirty work of the three Emperors. Is this 'arbitration,' or any step towards it? We have sometimes (even lately!) heard the Concert of Europe spoken of as a crude Court of Nations; indeed, some pretence of the kind is needed to give its decrees any moral validity at all. Recent events in the near East have given us a terrible object-lesson, a terrible warning. Let it not be said henceforth that a fleet cannot be an aggressive weapon, that we are only taxed for self-defence, that wherever the British flag flies freedom reigns. We offer no opinion now as to whether, or to what point, Great Britain should remain within the 'Concert of Europe'; but if, and so far as, she remains, it will be in the hope of staving off worse evil, rather than of securing any great good. The 'Concert' has just one advantage over the 'Holy Alliance' of eighty years ago—it is a little more brutally honest; it does not launch its decrees in the name of 'Our Divine Saviour JESUS CHRIST, the Word of the

'Most High.' But it is no more like a true Court of Arbitration than 'Lynch law' is like the Queen's Bench Division or the Sessions at Old Bailey. Concerts of coercion, cabals of military despots, there have always been, and perhaps always will be, while Might usurps the place of Right. Such alliances, necessarily selfish and temporary, give no earnest of the spread of law and justice on the earth; they are, on the contrary, but an enlargement of the lawlessness prevalent in their component parts. It is no mere chagrin that British counsels have so little weight in the present 'Concert,' but a consideration of the deeper characteristics of the European situation, which compels us to regard it with the gravest misgivings. The only guarantee of law, whether in one State or a group of States, is democracy. In America and England, as in France and Italy, democracy is an honoured principle, if not as yet a fully accomplished fact—that is why the collapse of the American Treaty is so grievous a blow. The rulers of Russia, Austria, and Germany will be in a position to share in the administration of justice and law between nations when they have established justice and law within their own realms—not till then. Arbitration is a function of democracy—a product of the free West. It is sad to reflect how little 'the free West' counts for to-day; but we had better face the facts, and cease to look for grapes on thorns and figs on thistles.

THE SHEFFIELD BOOK TABLE.

THE regular work of issuing our word through the printing press goes on quietly, for the most part, from year to year; care must be taken that it is not left without attention by ourselves. The announcements for the Sheffield meeting include one as to the Book Table, where are to be offered some of the latest as well as the standard publications of our two chief societies. Mr. HARE, of the Sunday School Association, is to be in charge of this department, and will on this occasion do business equally for the British and Foreign Unitarian Association. We venture to think that a hint or two as to some of the works he will have with him may be useful to those delegates and visitors who are not often able to visit Essex Hall. There are, of course many books which have taken their place among the standard works of our book-rooms, and of these there is no need to speak specially. The catalogues of the societies may be consulted for these. But attention may usefully be directed to the two new volumes of the Sunday School Association, viz., Mrs. RAWLINGS'S 'Addresses and Illustrative Stories,' noticed by us last week; and Miss FRANCES E. COOKE'S latest biography, 'The Story of Dorothea Dix,' which is only just issuing from the press. It should be remembered that books of this kind are not meant exclusively for schools. They have a claim to the family shelf in every home. They

are cheap and handy. Another new book, though its fame has by this time spread far and wide, is the Rev. R. A. ARMSTRONG'S 'God and the Soul.' A good many people, by the bye, have confessed their chagrin that they did not subscribe for this volume when offered at a reduced price before publication. It would be the worst economy not to benefit by the book in consequence of a mistake in business. Seriously, the work is one of the most valuable of its kind, and we cannot doubt that it will be largely inquired for at Sheffield. The little book of four sermons by Dr. MARTINEAU, though not representing new material, will be new to most of the delegates, and will not be neglected by the admirers of the venerable author. The title is 'Faith and Self-Surrender.' We hear that a little book, containing three sermons by Dr. DRUMMOND, the Principal of Manchester College, will be pushed forward, so as to be obtainable at Sheffield, if possible. The title, 'The Pauline Benediction,' reveals the expository nature of the book. Dr. DRUMMOND'S devout and discriminating mind has yielded such good fruit of this kind in his Hibbert Lecture, not to speak of other works, that it would be an excellent thing if his new book could be got into the hands of our public next week, and especially into the hands of those hardy visitors who may venture our way in spite of the ugly and absurd rumours spread about respecting our dreadfully 'advanced' views.

A class of literature too much neglected is represented by the tracts and essays issued serially by the British and Foreign Unitarian Association. Here are some of the latest published, each in many ways admirable, and worth many times the pence they cost. The Rev. J. PAGE HOPPS'S 'Light for Bible Readers,' a well-known 'standard' on the subject, has been carefully revised and brought up to date. We strongly commend it for study and keeping at hand for reference. Three American writers have been laid under tribute for as many 'Tracts for the Times,' viz., Dr. J. FREEMAN CLARKE ('Why am I a Unitarian?'), the Rev. J. T. SUNDERLAND ('The Larger Meaning of Unitarianism'), and Dr. C. C. EVERETT ('The Theology of Unitarians'). Each writer stands above commendation, and the essay in each case is exceedingly thoughtful and helpful. A 'Tract' by the Rev. WALTER LLOYD deserves prompt and special attention, and it should be widely diffused at the present time. It is entitled 'The Nicene Creed in a Novelle,' and is 'A Reply to "The Child, the Wise Man, and the Devil,"' which was recently published by Mr. COULSON KERNAHAN. Readers of THE INQUIRER need not be assured of Mr. LLOYD'S firm touch and trenchant style. An extremely important essay by Dr. JOHN FISKE, on 'The Everlasting Reality of Religion' ought not to be missed by any reader who wishes to see the last work of an evolutionary philosopher on this great subject. Dr. BROOKE HERFORD'S 'Unitarian's Answer to the

'Claims of Roman Catholicism' appears as a McQuaker Trust Lecture. It deals with a side of our warfare not by any means to be trifled with. The Rev. J. FORREST'S McQuaker Lectures have been issued in a neat volume entitled 'Science and God,' the themes of which are sufficiently indicated by the title. The mere mention of this store of good things is wholly inadequate to convey a true notion of the amount of thought and scholarship they represent. We hope, however, to have been the means of introducing them to the notice, not only of those who attend the Conference, but of thoughtful persons elsewhere who will be glad to have a Conference with such authors as we have named.

IN AND OUT OF SHEFFIELD.

THE traveller who only knows Sheffield as he has seen it from the railway carriage, on his way North by the 'Midland,' or West by the 'Manchester, Sheffield and Lincoln,' may take a friendly assurance that he does not know it properly. If his journey has been on a dull, windless day, and at a busy season when 'stoking-up' is active, he has probably looked with horror on the pall of smoke that hangs thick over the valley of the Don, and wondered how human beings could live under that cloud, dark by day, fiery by night. But railways are not as yet constructed on æsthetic principles, and Edinburgh itself needs to be seen otherwise than from the rails. Whether the visitors to the Conference will get breathing time, so as to verify for themselves all or part of what enthusiastic Sheffields say of their town and its environs, we much doubt as we look at the programme. But even on the busiest day they will be able to lift up their eyes unto the hills that show themselves graciously green on all sides; and if the Spring sun shines and winds are fresh, they will not leave the town, at the end of next week, without understanding a little better the pride of the inhabitants, not only in its busy life, but in its surrounding scenery. A poetic resident,—and local poets are plentiful, ranging up to Montgomery, the hymnist, and Ebenezer Elliott, the Corn Law Rhymer—has likened the town to a black diamond set in a framework of emeralds! So much for enthusiasm.

The hilly character of the environs extends to the town itself. Dwellers on the degenerate plains of the Midlands, and the easy slopes of the South, will not need to be told that there are hills in Sheffield. Some gradients are so steep that carts cannot attempt them; we cannot say how bicycles go on, but they abound. Mention has been made of the valley of the Don. It comes winding in from the north-west till the foot of the old Castle Hill, the original centre of the town, is reached; then, shouldered off by this bulwark, it turns sharply north again, receiving from the east of the Hill the waters of the Sheaf that come wandering down the valley from the south. If we could take away the smoke of to-day and the deposited smoke of generations, and filter the rivers and streams that come tumbling down the valley sides, we should have a picturesque scene indeed. But the days of the Castle are long since departed, and the water-driven 'wheels' have given place to steam-power, with its accompaniment of soot and cinder. On the other side of the account we have vastly

more people, and some of us think them a great deal better off than when the cottages of the dependants clustered round the Castle.

The hills east and north are rich with coal, and the marks of the prevailing industry are visible enough. On the south and west there is less material wealth and more of the harvest of beauty. We suppose it will be the good fortune of not a few visitors to be lodged out in these directions, and, though it is a little early for the spring foliage in these elevated regions of 'eager air,' there will be no two opinions as to the peculiar charms of the bits of woodland that hang on the outskirts of the town, while the moorlands beyond are enough (Sheffielders say) to waken a skylark in every breast. Up the valley of the Rivelin, along to Bell Hagg and Redmires, on the crests of Wharnccliffe Crags, or round south into Derbyshire, *en route* for Chatsworth, by the roads that the holiday-making toilers know like a book, we find scenes of loveliness in profusion. 'Holiday-making toilers'—yes, the inhabitants of Sheffield, or the workmen, at any rate, know how to take holiday. When times are good, the amount of pleasure travelling done is simply enormous. Fishing (down in Lincolnshire), cycling, tramping over the moors, riding in parties to the various 'edges' and towns in the Peak,—these are a few of the occupations of the leisure of these busy people. There is no need to speak of cricket and football, nor to revive the ancient 'glories' of running-tracks. Truth to tell, the men who live under the smoke do not take life sadly; the moralist and economist might, indeed, be better satisfied with a little less pleasure-seeking, a little more steadiness and thrift.

In the midst of the population thus teeming and thriving, stretching out their comfortable homes south and west, the spiritual agencies at work are not few or unimportant. The Church, with its ancient monkish associations, is influential. The Catholics, under the patronage of the Duke of Norfolk, are also prominent. Among Dissenters, the Wesleyans, who have a flourishing college here, take a foremost place. But visitors to the Conference will remember, with some pride, that Upper Chapel represents the oldest Nonconformity of the town, and that its record is of the worthiest. The present building has all but reached its bi-centenary, having succeeded to a smaller meeting house, erected in 1689. We reckon it among the finest of our old chapels, and local friends may well be proud, not only of their place of worship and the abundant provision they possess for school and social work, but of the vigour with which that work is carried on. Students of the old Nonconformist history will observe the Nether Chapel, a little below Upper Chapel in the same street; it represents the more orthodox branch of the primitive dissenting days. Another reminiscence of ancient times is associated with the grimy district of Attercliffe, two miles or so north of Sheffield, where one of the old Academies was for a time located. The enthusiastic visitor whose lodging is conveniently placed might do worse than take a morning constitutional out to Upperthorpe Chapel, at the bottom of Crookesmoor-road. The substantial and thriving congregation here is a monument to the missionary enterprise and sagacity of the Rev. Brooke Herford, by whom, in conjunction with that revered Nestor of Sheffield workers, Mr. Charles Woollen, Unitarian preaching first was

established in the vicinity, in a disused joiner's shop. A series of earnest and gifted preachers, beginning with the Rev. J. Page Hopps, share in the honour of building up this second congregation. The visitor, by the bye, will probably pass a reservoir in approaching the chapel, and, as he does so, will think of the prompt courage of the present minister of Upperthorpe in plunging in this reservoir, at imminent risk, in order to save a would-be suicide from drowning,—a deed for which he duly received the medal of the Royal Humane Society. We suppose it would be quite too far to suggest a walk out further west to our chapel at Stanington, where a homely good work is done among the villagers on the hill side. And probably we have rambled quite far enough ourselves to-day. We should like to have touched on points like the rich archæology of the town, its libraries and other institutions, its extensive street improvements, the Ruskin Museum, now situated at Meersbrook Park, and to encourage the Southern and Western delegates to believe that the dialect of the streets and market is really English of a good old type. But let us close with a practical word from an old inhabitant—'take the hill gently; there's likely enough another at the top of this!'

MERCIAN.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

THE SHEFFIELD CONFERENCE.

SIR,—For the benefit of those who propose going to Sheffield from London and the South, it has been arranged by the Midland Railway Company to attach third-class saloon carriages to the train leaving St. Pancras at 10.30 on Tuesday morning, April 6. As explained in a previous letter, I regret to add, however, that it has not been possible to secure any reduction in the ordinary fares.

CHAS. FENTON.

March 30.

A QUESTION OF PHILOSOPHY.

SIR,—Professor Upton, in your issue of March 20, speaks of 'the erroneous supposition that Unitarianism necessarily involves the idea of an abstract and lonely God.' Will he, or some other of your readers, kindly tell me how Unitarians generally escape from this idea? I am acquainted with only one method, that of Dr. Martineau, who, if I understand him, postulates an eternal co-existent 'object' in relation to an eternal co-existent God; this 'object' being space, or space and matter: 'a self-existence which is *not* a cause is by no means excluded,' he says, 'by a self-existence which *is* a cause: nay, is even required for the exercise of its causality.' May I ask what other methods are employed by Unitarians? The question is the more pertinent in relation to Professor Upton's article, as Dr. Martineau's view is well known to 'the young High Church ecclesiastics represented in "Lux Mundi,"' and is expressly quoted by Mr. Gore in his Bampton Lectures. It is obvious that these ecclesiastics do not, as Professor Upton asserts, suppose that Unitarianism necessarily involves the idea of an abstract God; it seems more probable that they see the pressing character of the difficulty, and regard the attempts made to

meet it as wholly inadequate. In this, as is well known, they have the support of the late Professor T. H. Green, who said that if the Arians had triumphed in the great controversy, 'the theology of Christianity would have become of a kind in which no philosopher who had outgrown the demonism of ancient systems could for a moment acquiesce.'

Professor Upton further on alludes to the position of Canon Gore as an inconsistent one. It seems, however, impossible to apprehend that position without taking into account the fact that Canon Gore submits with a complete and joyful loyalty to every doctrinal decision of the whole church—that his 'latitude' is always neither more nor less than the latitude of the Church so far as that latitude is known; that the doctrine he accepts is doctrine '*quod semper, quod ubique, quod ab omnibus, creditum est*' in the Church; and that herein lies the all-important difference between him and his like and Mr. Rashdall and his like. To overlook or to minimise the importance of this difference is to miss the meaning of the dominant school of thought in the Church of England at the present time.

M. E. DOWSON.

91, Cheyne-walk, March 20.

PROFESSOR UPTON'S REPLY.

A full reply to this thoughtful letter would occupy much space. It is to be hoped that, in accordance with the admirable suggestion of the President of the British and Foreign Unitarian Association, the views taken by Unitarians on such vital questions as this may ere long be brought more clearly before the notice of those 'cultured classes' with whom at present we are not sufficiently in touch. I can here only very briefly indicate my own line of thought, which, very likely, may not be concurrent with the main stream of Unitarian opinion. As I said in the article in question, I am in entire agreement with the late Professor T. H. Green as to the providential character of the victory of Athanasianism over Arianism. In a certain very real sense, what Athanasius says exclusively of Jesus, as being begotten of the very substance of the Father, holds good of all men. Green speaks of individual souls as reproductions of the Eternal Self-consciousness, and so far I have no difficulty in following him; but when he goes further and says, or implies, that our dependent selves are simply limited modes or phases of the eternal life of God, my consciousness of moral freedom, and of the possibility of my being really at variance with the will of the Eternal as made known in my moral ideal, compel me to part company with that great and noble thinker. Our rational, moral, and spiritual experience reveals to us, I believe, the immediate living presence of God as inseparable from our own thinking and from our moral ideals; but that same experience also assures us that the Father has given to each of His rational children a real and conscious selfhood—a Will which is ours to make it His—and that, in virtue of the free causality which these wills of ours possess, we may each, within certain limits, fashion out of the human and divine elements at our disposal a personal character of our own. In regard to this matter, the writings of Dr. Martineau are, indeed, invaluable. This delegated selfhood, or distinct personality, of ours enables us to enter into vital inter-personal relations with the Father within us—inter-personal relations which the Hegelian identification

of the human self and God appears to me to preclude. Seeing, then, that there exists this constant personal relationship and communion between God and His dependent spiritual offspring, God could only be 'lonely' if and when this spiritual intimacy and intercourse did not exist.

The supposition that there was a time when the Self-existent One, whose essence is Reason and Love, did not give expression to that reason and love by calling into existence out of His own substance an evolving cosmos fit for the development of spiritual lives in whom He might in increasing measure consciously reveal Himself, appears to me to be in the highest degree improbable, and, indeed, self-contradictory; for it is of the very essence of Love to express itself in action. The universe, with its boundless richness of spiritual life, may, I apprehend, be fitly described as the ever newly-begotten Son of God; and in the infinitely varied inter-personal relations between the Eternal and His rational offspring there are priceless treasures of sympathy which, we may well believe, are as precious to God as they are blissful to man. Neither Green's philosophy, nor Lotze's philosophy, nor, indeed, any philosophy with which I am acquainted, lends the slightest sanction to a tri-personal conception of God; nor does purity of heart, which is in the view of Jesus the chief organ of spiritual insight, tend in the faintest degree to reveal any such tri-unity; but what the highest philosophy of our time does support is the doctrine of the multi-personality in God, or, more truly, the doctrine that the one Self-existent and Perfect Personality of the Father embraces, inspires, and invites into sympathy and harmony with Himself the countless hosts of dependent spiritual existences who in Him live and move and have their being. In the experience of the divinest souls who have most profoundly felt that they are not alone, because the Father is with them, we have an insight into that side of the subjective life of the Eternal One which is directly related to our own inner life. But while this experience of God's moral and spiritual relations with every rational soul affords the clearest evidence that the relationship between the Father and His dependent children includes and transcends all that is most inspiring and comforting in our human personal relations and affections, it does not—so, at least, it seems to me—justify us in assuming that the category of self-consciousness, or personality, as we know it, is an adequate expression of the absolute and eternal life of God. As one of our most thoughtful and most spiritual teachers—the late Rev. J. H. Thom—profoundly says:—'We should not be, even if we were perfect as men, miniatures of the Eternal. We are essentially unlike to God as well as essentially like to Him. Though we are His children inasmuch as He makes us partakers in the holy love that is the essence of Himself, yet in our dependent life, in our insufficiency to ourselves, in all that is proper to the highest characteristic graces and attitudes of religious beings, to our lowliness and our rest upon Another, it is clear that we are not such as God is, even when we are most as God would have us be. It is not an exact pattern of Himself, upon whatever scale, that the Self-existent by the fellowship of His Spirit breathes into man.'

But while it must be admitted, I think, that the conception of dependent personality to which we are necessarily confined, is not adequate to enable us to fathom the depths

of the eternal and self-existent Personality of God, and that, consequently, we are not to suppose that God's relationship to, and action upon, our souls is at all limited to the modes of intercourse by which dependent spirits commune with each other, it still remains supremely true that, in so far as we harmonise our personal characters with God's self-revelation to us in our moral and spiritual ideals, we to that extent become 'partakers of,' and, therefore, knowers of, the essential nature and character of the Father within us. And I venture to assert that our experience of our relationship to the Eternal in our highest and holiest moods confirms the philosophical judgment that the Supreme Personality, in whose inner life all finite existences are embraced and inter-related, is a unitary, and not a tri-une, Reality. If the religious experience of Jesus was at all analogous to ours, the Being whom he addressed with the words, 'Father, forgive them,' was conceived by him as essentially one Personality, and not as three personalities in one; and, therefore, I maintain that a Unitarian reading of the religious problem of the universe is the only reading in which science, philosophy, and religious experience find a satisfactory and harmonious rationale.

As to the second paragraph in Mr. M. E. Dowson's letter, in which he blames me for saying that Canon Gore 'is not wholly consistent,' I need only say that, if Canon Gore's admission of the fallibility of portions of the Old Testament is, as Mr. Dowson appears to claim it is, consistent with the maxim, '*quod semper*, etc.,' then the Church of England, in requiring all candidates for holy orders to explicitly declare that they 'unfeignedly believe all the Canonical Scriptures of the Old and New Testament,' is assuredly wholly inconsistent with that maxim. C. B. U.

CARDINAL VAUGHAN'S QUESTION ANSWERED FROM THE PRAYER-BOOK.

SIR,—'Do the Anglican clergy claim the power to produce the actual living Jesus Christ by transubstantiation upon the altar?' This is the question asked by Cardinal Vaughan, as quoted by you in the current number of THE INQUIRER. This is the answer given in the catechism contained in the Book of Common Prayer now in use in the Church of England—or, as it is now called, the Anglican Church—to the question in the catechism, 'What is the inward part or thing signified?' in relation to the bread and wine used in the ordinance of the Lord's Supper: 'The body and blood of Christ, which are verily, and indeed, taken and received by the faithful in the Lord's Supper.' If this answer does not imply transubstantiation, the words 'verily, and, indeed,' have ceased to convey to ordinary minds, like my own, the meaning which is usually attached to them. Surely, even Cardinal Vaughan may be satisfied with this, and no longer hesitate—at least, on the point in question—to admit the Anglican clergy within the sacred precincts of the Roman Catholic Church?

EDWARD COBB.

Lewes, March 22.

'AVERAGES.'

SIR,—The Rev. F. E. Millson having drawn the attention of your readers to the unreliability of the statistics of attendance at Unitarian Chapel services in 1830, I hope you will give me a little space to confirm his statement by the case of Whitby. The list

you published gives the attendance at the Whitby Chapel as—morning, 50; afternoon, 50; evening, 160 to 180. The present chapel was built in 1811, of a smaller size than the old chapel, on account of the diminished and diminishing congregation, and it has seating accommodation for barely a hundred, so that the said 'statistics' gave the evening attendance as nearly double what the building will hold. The chapel accounts show the meagre average of only three or four shillings 'received at plate' for three services each Sunday, and the probability is that the congregation in 1830 numbered about 25 or 30 adult persons. When my predecessor arrived here in 1883, the congregational list given him by the trustees numbered nine persons.

F. HAYDN WILLIAMS.

Flowergate Old Chapel,
Whitby, March 23.

LIGHT ON SOUTH AFRICA.

SIR,—It is desirable that the doings of the Chartered Company should be well and widely known. May I, therefore, commend to the notice of your readers a pamphlet by Mr. H. R. Fox Bourne, of the Aborigines Protection Society? It is entitled 'Matabeleland and the Chartered Company,' and is published by P. S. King and Son, King-street, Westminster, price 1s. Mr. Fox Bourne gives a concise and clear account of the dealings of the Company with the natives from its commencement. And the strength of his arraignment lies in the fact that he is content to tell the story chiefly in the words of official documents, and without any heat. The pamphlet is, in its own way, as effective as Olive Schreiner's 'Trooper Peter Halket,' and, perhaps, will more easily bring conviction to some minds.

H. RAWLINGS.

Dr. Williams's Library, Gordon-square, W.C.

CHURCHES AND SOCIETIES.

LIVERPOOL DISTRICT MISSIONARY ASSOCIATION.

THE annual meeting of the Association was held on Wednesday evening, March 24, at the Unitarian Institute, 3, Sandon-terrace, the president, the Rev. R. A. Armstrong, in the chair. The attendance of members was not large. Letters regretting absence were received from Sir J. T. Brunner, Bart., M.P., Messrs. William Long and A. S. Thew. The chairman was supported by Messrs. Richard Robinson, treasurer, and B. P. Burroughs, secretary of the Association. The committee's report and treasurer's accounts, together with the reports of the Revs. R. S. Redfern, H. W. Hawkes and V. D. Davis, from Crewe, Bootle and Liscard respectively, had been previously printed and circulated, and gave a satisfactory account of the work of the past year. The committee's report included a letter from the Rev. J. L. Haigh, giving a hopeful account of the work done at Hamilton-road under the new arrangement, by which it is undertaken by the North End Domestic Mission, and has the advantage of the services of the Rev. H. B. Smith. The report from Crewe acknowledged the indebtedness of the congregation to Sir J. T. Brunner for his presence at a recent sale of work, which had materially assisted towards the success of the effort. The old debt was cleared off, and there remained a balance which would help towards the needful completion of the interior of the new school-

room. The report from Bootle stated that the church hall was now completely paid for, and an organ had been secured, a donation of £200 for that purpose having been received from an anonymous friend. The work of the congregation was very vigorous and varied. From Liscard it was also reported that good work was going on, and that the interior of the church had been greatly improved by a new system of heating and re-decoration, rendered possible by the large surplus from the 1895 sale of work.

The Rev. R. A. ARMSTRONG, in moving the adoption of the reports and an expression of sympathy with the missionary ministers, said that was the one opportunity for members of their churches to inform themselves as to the work of the Association, and to stimulate and quicken by their presence and sympathy the ministers who were carrying on the pioneer work it fostered; and he earnestly wished that the influential members of their older congregations felt more deeply the support and encouragement their presence gave at such a meeting. The work of the past year had been important and in a high degree successful. Having referred to various special points in regard to Hamilton-road, Crewe, Bootle and Liscard, he asked whether that work was worth doing? They were all more or less in a haze about what their duty was in that matter. On the one hand, they believed intensely in the absolute freedom of individual thought and conviction. They believed that people could be saved even if they did not hold our own theology, that they could be good citizens and live true lives, being all they should be, although they differed on questions of biblical criticism and theology. And they had a very strong tradition against proselytism. But the text in the New Testament against proselytism, so often quoted in support of a policy of doing nothing, really only condemned proselytising by bad people, because that rendered those who were so convinced as bad as themselves. On the other hand, if good people proselytised, they would make other people like themselves. If there was anything in the principles of their churches which was good for the life of men, which cast a light on duty and life, and which they treasured themselves in the smallest degree, it must be good that they should try and spread that thing. There was to his mind a principle connected with their churches which was of the very highest and most sacred value—the principle of the absolute freedom of the mind and soul in matters spiritual and religious—and that was combined through its historical action in their churches with what he felt to be the most beautiful and most religious system of doctrinal belief which existed in the Christian Church—the noblest, highest, and most spiritual—and it was to him a matter of the most extraordinary kind that those who were themselves enjoying the uplifting and expanding influence of such a gospel should not be hot in the cause of spreading it up and down the land. A good many of them were getting old. A good many who worked pretty hard twenty-five years ago were not working so hard now; and he believed that there in Liverpool the young men and women had got to take up the work, or it would drop off and decay. He rejoiced exceedingly in the foundation of a club of young men, which he hoped would grow and expand, in which there was a spirit of earnestness and enterprise and pluck—the

Ninety-Six Club, the ostensible object of which was dinner; but the real object, behind and after the dinner, was the union of their young men, and the discussion of matters connected with their churches, or the social well-being of the city in which they lived. And there was a further provision that if, after a discussion, there was a sign of readiness for work, the committee could call a business meeting and take action, as had recently been done in connection with the protest against the Government's Education Bill. In that club of young men they had an organ which was going to make an immense difference in the life of their churches, and, unless the older members braced themselves up to a little more effort, the younger members were going to take the matter out of their hands and carry it forward. Among the matters discussed by the club was the question of propagating their principles throughout the city, and there was a strong desire manifested to organise lectures, or services, in public halls, to let the public hear what they had to say. Some of them were diffident while that Association was there to act in that direction; but, as president, he had ventured to assure them that the Association would be glad to see them taking up such work, and he hoped that the Association would be ready to give them moral and, if possible, financial support. He would like to see a women's club also. The Women's Auxiliary in America was doing an immense work. They had something of the kind in the Postal Mission; but, apart from that, the women, and especially the young women, might unite and give a great strength to their work. It depended on the young people not only what the position of their gospel would be in Liverpool, but the position also of their own churches, which must deteriorate unless a spirit of vigour and missionary enterprise could be quickened within their bounds.

The motion, having been seconded by Mr. A. W. HALL, was unanimously carried; and the Revs. R. S. REDFERN, H. W. HAWKES, and V. D. DAVIS responded.

The Rev. Dr. KLEIN, in moving the appointment of the new committee, said he was convinced that their influence in Liverpool would be very seriously diminished if it were not for their out-lying churches. They might be small places, but they should not be measured by their external appearance, for spiritual things could not be so measured. Those were great where there was the genuine spiritual tone and the growing life.

The motion was seconded by Mr. D. THOMAS, and a vote of thanks to the president, moved by Major EVANS, and seconded by Mr. RICHARD ROBINSON, brought the meeting to a close.

LONDON DOMESTIC MISSION SOCIETY.

OPENING OF A NEW MISSION IN WEST MARYLEBONE.

SOME ten years ago the London Domestic Mission Society started work in a very humble way in a room in North-street, West Marylebone. Soon the field widened, and a fine hall, with other commodious rooms, were built, in Capland-street. Here a noble work was carried on for some years by the Rev. Thomas Robinson and the Rev. A. H. Wilson, among the poorest of the poor, of what is so often termed locally, the 'grand rich, aristocratic old parish of Marylebone.' The

advent of the Manchester, Sheffield, and Lincolnshire Railway Company in the neighbourhood for London extension purposes, however, caused the compulsory acquisition and destruction of the Capland-street Mission Hall, and premises and another site became necessary. The Society were fortunate in securing land with a frontage of upwards of 35 feet to Bell-street, with a return frontage of 82 feet to Burne-street, in the centre of a teeming neighbourhood, ripe for domestic mission work.

THE NEW BUILDING

contains four storeys. In the basement is a large workroom, in which carpenters' benches, etc., can be used. On the ground floor, a large and small class-room have been arranged; the front building, and the whole of the rear portion have been devoted to the chapel, measuring 50 feet long by 30 feet wide. This chapel has an emergency exit to Burne-street, and is lofty and lighted by skylights, in addition to a range of large windows facing Burne-street; on the first floor are two additional class-rooms, and the missionary's private room; and on the second floor, a further class-room, with three rooms for the caretaker. Externally the building has been faced with picked stock bricks with red brick dressing, some cornices and copings. The works have been executed by Mr. S. J. Scott, of Bloomfield-street, E.C., at a cost of upwards of £3000. The building has been fitted with electric light throughout, by Messrs. Strode and Co., Messrs. Edwards and Sons, of Great Marlborough-street, supplying the low pressure hot water apparatus. The premises were designed by Mr. Howard Chatfield Clarke, of 63, Bishopgate-street, Within, E.C., and have been carried out under his personal superintendence. On all hands the greatest praise has been accorded Mr. Clarke's work.

THE OPENING.

On Sunday evening the new mission hall was opened. Mr. Wm. Tate presided, in his usual efficient manner, at the organ (which was the property of Stanley Jevons and has been presented by his widow) and ably seconded the highly successful efforts of a well-trained choir. All the potted plants decorating the platform were the spontaneous gifts of the costers of the neighbourhood, in recognition of Mr. Wilson's service to them in the cause of temperance, the upholding of their rights to carry on their trades properly, and in his work as one of the local managers of the Lisson Grove group of the London School Board. There was a crowded congregation which throughout evinced the deepest interest in the proceedings. The sermon was conducted in a most impressive manner by the Rev. J. Estlin Carpenter, M.A. After 'Sanctus,' prayers, scripture readings, and a soul-inspiring rendering of the anthem, 'The earth is the Lord's,' Professor Carpenter briefly reviewed the humble origin and growth of the mission in Marylebone and delivered an inspiring address, based on the text 'Seek ye first the Kingdom of God and his righteousness.' He said that in this Jesus proposed to us a quest and great endeavour, a life-long effort. Go back to all the religions of the people of ancient times and they would find in all of them two great thoughts, the idea of family and state applied to the Unseen Power that ruled the world, and God addressed as a Father and a King. Through Jesus of Nazareth they received the gospel of the Fatherhood of the Infinite Spirit. Think

of the reign of God, think of it touching the churches all around us! Away would go tyranny, intemperance, lust, darkness, oppression, cruelty, for God is righteous, and purity, light and love. He (the preacher) believed that that great thought is astir in our time and is quickening men's hearts. The Kingdom of God was wider than any church and they would lay no creed at their door. They demanded no ceremonial to be performed before any could enter there. 'We,' said the preacher, 'declare that the love of God is as everlasting as it is free, and to him at last shall all souls find their way.' In conclusion he prayed that that mission might be helpful to many souls and a refuge for the young, the aged, and the forlorn in their struggles.

A communion service was on Monday evening most solemnly conducted by the Rev. Dr. Brooke Herford and the Rev. A. H. Wilson. After a reading from Luke, describing the first Lord's Supper, by the Rev. A. H. Wilson, the Rev. Brooke Herford gave a brief and thoughtful address. Then the bread and wine was administered to a goodly number of communicants.

PUBLIC MEETING.

On Wednesday evening a crowded public meeting (preceded by a tea to which some 300 persons sat down) was held in the beautiful new hall. In the unavoidable absence of Lord Battersea, Dr. Blake Odgers, Q.C., kindly presided. There were also present on the platform the Revs. S. Fletcher Williams, W. Copeland Bowie, M.L.S.B., and A. H. Wilson, Mr. C. H. Hopwood, Q.C. (Recorder of Liverpool), Mr. B. S. Straus, Mr. P. M. Martineau, Mr. David Martineau, Mr. Renwick Seager, and Mr. W. H. Sands. Prior to the commencement of the proceedings, a grand organ recital was given by Mr. W. H. Pusey. At intervals during the evening an excellent programme of vocal and instrumental items was most artistically rendered by the Misses A. Oakeshott and R. Samuels, Madame C. Blackwell, Mr. H. A. Tyler, A.C.V.

The Rev. A. H. Wilson having read a letter of apology from Lord Battersea for non-attendance, and promising to be present at the annual meeting on May 12, the Chairman briefly addressed the meeting, being followed by the Rev. S. Fletcher Williams, Mr. Hopwood, Q.C., the Rev. W. Copeland Bowie, Mr. B. S. Straus, Mr. Renwick Seager, Mr. P. M. Martineau, J.P., Mr. Clarke, the architect, Mr. Sands, and the Rev. A. H. Wilson. We much regret that pressure upon our space makes it impossible to more fully report the meeting, which was in every way a great success and a happy augury for the future of the mission.

EPPE'S COCOA.—GRATEFUL AND COMFORTING.—'By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame.'—*Civil Service Gazette*.—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled—'JAMES EPPS & Co., Ltd., Homeopathic Chemists, London.' Also makers of Epps's Cocaine or Cocoa-Nib Extract: A thin beverage of full flavour, now with many beneficially taking the place of tea. Its active principle being a gentle nerve stimulant, supplies the needed energy without unduly exciting the system.

TO CORRESPONDENTS.—Some of our friends have not noticed that we must decline to insert letters unless fully signed. We are at all times obliged by considerations of space to make a selection among the letters sent for publication. Letters, etc., received from C. H.; T. R. S.; 'Love and Gold'; F. S.; A. N. B.; J. E.; J. G.; J. W.; W. J. D.; S. B.; M.; I. M. W.; W. M.; J. H.

Several items of 'News from the Churches' are unavoidably held over.

OUR CALENDAR.

SUNDAY, APRIL 4.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. L. P. JACKS, M.A.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. FREESTON.
Forest Gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. W. HOLMSHAW.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. S. FLETCHER WILLIAMS.
Holy Communion after Morning Service.
Evening Lecture, 'Conscience *versus* Custom.'
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERFORD, D.D.
Highgate Hill, Unitarian Christian Church, 11 A.M., Rev. R. SPEARS; and 7 P.M., Rev. W. G. MARSDEN.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. ST. CLAIR, of Cardiff.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M., 'The Glory of Man'; and 7 P.M., 'The New Faith,' Rev. A. FARQUHARSON.
Kilburn, Quex-road, 11 A.M., Rev. J. E. STRONGE; and 7 P.M., Rev. W. G. CADMAN.
Lewisham, Unitarian Christian Church, High street, 7 P.M., 'A Temporary Creed,' Rev. W. CHYNOWETH POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A.
Evening, 'Lessons from Lamennais.'
Mansford-street Church and Mission, Bethnal Green, Sunday-school Anniversary, 11 A.M., Rev. W. G. CADMAN; 3 P.M., Rev. S. FLETCHER WILLIAMS; and 7 P.M., Rev. J. E. STRONGE.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON; 3 P.M., Children's Service.
Stamford-street, Blackfriars-road, 11 A.M., 'Freedom in Bonds'; and 7 P.M., 'God's Messengers,' Rev. E. A. MALEY.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. DR. MUMMERY.
Woolwich, Masonic Hall, Anglesey-road, Plumstead, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. H. JOHNSON.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. WM. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. R. COWLEY SMITH.
CANTERBURY, Blackfriars, 11 A.M.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Natural History Museum, Lismore-rd., 11 A.M. and 6.30 P.M., Rev. J. M. WHITEMAN.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. J. A. FALLOWS, M.A.
HULL, Park-street Church, 10.45 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. J. B. LLOYD.
LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. DR. KLEIN.

MANCHESTER, Sals, 11 A.M. and 6.30 P.M., Rev. JAMES FORREST, M.A.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. ALEX. C. HENDERSON, M.A., B.D.
MANCHESTER, Upper Brook-street Free Church, 10.45 A.M. and 6.30 P.M., Rev. C. PEACH.
NEWPORT, I.W., Unitarian Christian Church, High-street, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 11 A.M. and 7 P.M., Rev. T. R. SKEMP.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. W. HOLMSHAW.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. JAMES SHAW.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-rd., 11 A.M. and 6.30 P.M.
WEYMOUTH, Oddfellows' Hall, Market-street, 11 A.M. and 6.30 P.M., Rev. E. C. BENNETT.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. W. WHITTAKER, B.A.

CAPE TOWN, Free Protestant Unitarian Church. Hout-street, 6.30 P.M., Rev. D. P. FAURE.

ESSEX HALL, ESSEX-STREET, STRAND, APRIL 4TH, 11.15 A.M., Mr. W. R. WASHINGTON SULLIVAN: 'A Scriptural Agnostic.'

BIRTH.

DRUMMOND—On March 24, at Warrington, the wife of William Hamilton Drummond, B.A., of a daughter.

DEATH.

COOPER—On March 27th, at Whaley Bridge, Mary, widow of the late Charles Cooper, of Huyton, and daughter of the late Edward Wilmer, of Liverpool, aged 73 years.

STRANGWAYS UNITARIAN FREE CHURCH, NEW BRIDGE-STREET, MANCHESTER.

On SUNDAY NEXT, APRIL 4TH, REV. ALEX. C. HENDERSON, M.A., B.D., will commence his ministry.

At 10.30 a.m., 'Our Place amongst the Grandeur of the Universe.'

At 6.30 p.m., 'The Universal Religion.'

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DUNMURRY NON-SUBSCRIBING PRESBYTERIAN CHURCH.

This Old Congregation has decided to hold a
BAZAAR AND FANCY FAIR,
 Under Distinguished Patronage, in Dunmurry,
 ON THURSDAY, FRIDAY and SATURDAY,
 13th, 14th, and 15th MAY, 1897,
 For the purpose of raising funds to meet the cost
 already incurred of Extensive Alterations and Re-
 pairs to Manse and Church Property, and to enable
 other most desirable Improvements to be effected,
 chiefly in the Renovation, etc., of the Meeting-
 house.

To do this a sum of at least £500 will be re-
 quired.

Although there have been of late many claims on
 the people's generosity, still, as this is the First
 Public Appeal of this historic Congregation, the
 present movement has been cheerfully undertaken,
 in the hope that it will not only be cordially re-
 ceived, but liberally aided by friends near and far.

Contributions in Money, Work, or Goods will be
 thankfully received and duly acknowledged by any
 of the following:—

Miss IRELAND, Erindale, Andersonstown, Falls-
 road, Belfast, Bazaar Treasurer.
 Mrs. KELLY, The Glebe, Dun-
 murry, County Antrim,
 Mrs. MARTIN, Finaghy, Bal-
 moral, Belfast
 Miss MORROW, The Bridge,
 Dunmurry, County Antrim,
 Miss SCOTT, Rosemount-terrace,
 Dunmurry, County Antrim.
 Rev. J. A. KELLY, The Glebe, Dunmurry,
 County Antrim, Minister.
 H. J. MCANCE, D.L., Larkfield, Dunmurry,
 County Antrim, Chairman of the Committee.
 WM. MARTIN, Finaghy, Balmoral, Belfast,
 Treasurer of the Congregation.
 JOHN ROBERTS, Auburn, Dunmurry, County
 Antrim, Secretary of the Congregation.

BLACKLEY UNITARIAN CHAPEL, LANCASHIRE.

BICENTENARY CELEBRATION.

£1000 WANTED.

The Congregation appeal to the Unitarian friends
 in various parts of the country for assistance to
 enable them to re-build the School, which at present
 is in a very poor condition, and unfit for present
 day requirements.

The Congregation have arranged to hold a Bazaar
 in the Cheetham-hill Public Hall on April 30 and
 May 1.

The following donations have been received and
 acknowledged:—

	£	s.	d.
Members of the Congregation ...	238	0	0
Rev. F. K. Freeston ...	1	0	0
Mrs. E. Heywood ...	2	0	0
Friend 'Bury' ...	1	0	0
Miss Philips ...	2	0	0
Mr. W. Haslam ...	1	0	0
Mrs. A. Lupton ...	2	2	0
Miss Scholes ...	1	0	0
Mr. D. A. Little ...	1	1	0
Mr. D. Healey ...	2	0	0
Mr. L. A. Leigh ...	2	0	0
Mr. Jos. Broome ...	2	2	0
Mr. J. C. Lawrence ...	2	2	0
Mr. J. Troup ...	1	0	0
Mrs. F. Nettlefold ...	5	0	0
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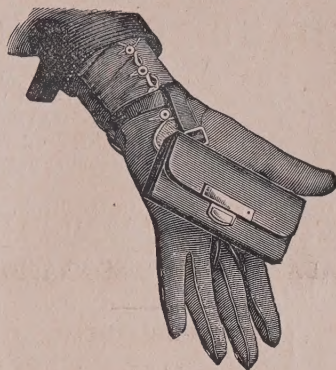
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ORDER OF PROCEEDINGS.

TUESDAY.

Reception of Guests and Foreign Delegates.
Communion Service, conducted by the Rev. Brooke Herford, D.D., of London.
Religious Service conducted by Rev. C. H. Well-beloved. Sermon by the Rev. Stopford A. Brooke, M.A., LL.D.

WEDNESDAY.

Morning—Conference. Chairman, Harry Rawson Esq., J.P.
Readers of Papers, Rev. Joseph Wood and Rev. W. E. Addis, M.A. Subject, 'The Deepening of the Spiritual Life of our Churches.'
Afternoon—Conference. Chairman, Herbert Bramley, Esq.
Readers of Papers, (1) J. Cogan Conway, Esq., on 'Ministerial Superannuation'; (2) Rev. J. E. Manning, M.A., of Sheffield, on 'The Means of Recruiting our Ministry.'
Conversazione in the Mappin Art Gallery.

THURSDAY.

Morning—Conference. Chairman, Rev. Brooke Herford, D.D.
'What our Churches are actually doing in Mission Work,' with suggestions. Short reports by ministers and others.
Afternoon—Conference. Chairman, Jesse Hind, Esq.
Resolution on the Education Question, to be moved by Grosvenor Talbot, Esq., seconded by the Rev. C. J. Street, M.A., LL.B.
Evening—Public Meeting in Albert Hall. Chairman, James R. Beard, Esq., Manchester.
Subject, 'Signs of Hope and Progress in the Religious Outlook of our time.'
Speakers—Rev. Brooke Herford, D.D., London; Rev. Wm. Binns, Blackpool; Rev. G. St. Clair, Cardiff; Rev. S. Fletcher Williams, London; and W. Blake Odgers, Esq., LL.D., Q.C.

FRIDAY.

Morning—Conference. Chairman, Grosvenor Talbot, Esq.
Paper by the Rev. Professor J. Estlin Carpenter, M.A., on 'The Place of Immortality in Religious Belief,' on which there will be no discussion.
[Unitarian Workers' Union Conference—Mrs. Manning, of Sheffield, in the chair. Women's Work, Religious and Social. (a) Agencies already existing; (b) How to make them effective.]
Afternoon—Conference. Chairman, James R. Beard, Esq.
Paper on 'International Arbitration,' by Hodgson Pratt, Esq., Chairman of the International Arbitration and Peace Association, etc.
Resolutions appointing Officers and new Committee for the next Conference, etc.

LONDON SUNDAY SCHOOL SOCIETY.

THE FIFTH MUSICAL FESTIVAL will be held at ESSEX HALL, on SATURDAY, APRIL 10th.

A Choral Competition between contingents from the Sunday-schools connected with the above Society to commence at 3.30 o'clock. Adjudicator, E. MINSHALL, Esq. A Concert by the United Choirs to commence at 6 o'clock. Conductor, W. SEEMER BETTS, Esq.; Miss MARIAN PRITCHARD, President of the Society, in the chair.

Tickets of admission (Adults, reserved seats, 2s.; unreserved seats, 1s.; children, 6d.), can be had at all the London Churches, or on application to Mr. HARE, at Essex Hall, and will include tea, only if purchased before April 5th.

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The 47TH ANNUAL MEETING will be held on MONDAY, APRIL 12th, at ESSEX HALL, Strand.

J. FREDERICK SCHWANN, Esq., President of the British and Foreign Unitarian Association, will take the chair at 7.30.

Tea and coffee at 6. Tickets may be had of any of the Church Secretaries, or at Essex Hall.

MANCHESTER DISTRICT SUNDAY-SCHOOL ASSOCIATION.

52ND ANNIVERSARY MEETING, GOOD FRIDAY, APRIL 16, 1897, at Warrington.

Preacher: Rev. DENDY AGATE, B.A., of Manchester.

Reader of Paper: Rev. F. K. FREESTON, of London. Subject: 'On Teaching Religion.'

Full details next week.

MANCHESTER DISTRICT ASSOCIATION OF PRESBYTERIAN AND UNITARIAN CHURCHES.

MR. RAWDON BRIGGS will give a CONCERT in aid of the above, at the Memorial Hall, Albert-square, on THURSDAY, APRIL 8th, at 8 o'clock.

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		Mr. BRIDGE.
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The Programme will include Schumann, Piano Quintet; Mozart, String Quartet; Tartini Sonata (Il Trillo del Diavolo).

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